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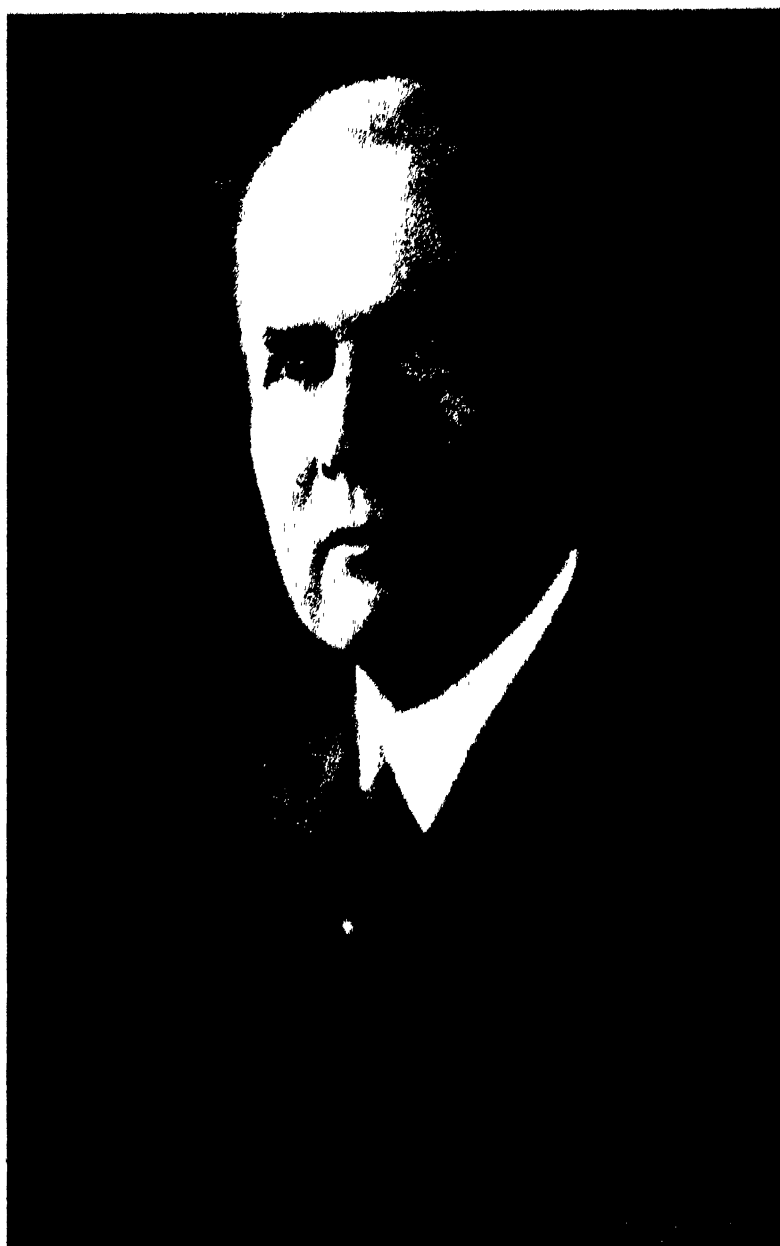
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JOHN R. MOTT  
*WORLD CITIZEN*







JOHN R. MOTT, 1933

# JOHN R. MOTT

## *WORLD CITIZEN*

*by*

BASIL MATHEWS

*ILLUSTRATED*



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HARPER & BROTHERS PUBLISHERS

*New York and London*

1934

JOHN R. MOTT, WORLD CITIZEN  
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FIRST EDITION

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JOHN R. MOTT  
*WORLD CITIZEN*



## PROLOGUE

A YOUNG French army officer in his horizon-blue uniform sat writing to his father from the little medieval town of Annecy. On the mountainsides round the lake of Annecy, a jewel set like a turquoise in the Alps of La Haute Savoie, he had toiled day after day training the *poilus*. As the youth thought of his men an exhilaration invaded him. He was making his first experiments as a fledgling officer in the discipline of groups of young men and was trying to express in a letter to his father, Professor Raoul Allier of the University of Paris, the chastened exultation of youth enjoying a new distinction that carries with it duties that tax every capacity. He was glad to be an officer. He saw in it the call, not only to train his men as efficient soldiers, but to study their personalities and to try to help them as individuals. As he was explaining this to his father in the letter, suddenly he summed it all up. "As Mott would say, with fist clenched: 'There is no privilege without a responsibility.' "

Why should a young army officer in the heart of Europe find in the gesture and speech of an American civilian the picture of his own ideal for his work of training and disciplining men? To Lieutenant Roger Allier, Mott clearly stood for *noblesse oblige*, the responsibility of privilege. Not only so; the picture that flashed into his mind was obviously that of Mott as he had himself seen him standing before students in Paris and at Oxford, driving home to them with the logic of facts and with burning moral conviction that each man is responsible for using every resource of his personality to establish the reign of Christ in the life of all the world.

. . . . .

We have in him a man with a great idea incessantly at work on a world scale. Some years ago the conviction began to dawn upon me that this power in John R. Mott's personality was not simply the natural expression of a continuously flowing stream of personal energy, but was due to a highly disciplined brain and will using a diligently developed technique for the unselfish

service of the Kingdom of God throughout the human race. Research proved this intuition to be true. His harnessing of decision to activity through a perpetual perfecting of skills and of strategy in order to reach an apparently impossible goal would be a sound guide for a young man steering his life into commerce, law, politics, science, engineering, art, or literature, as well as into the sphere of medicine, teaching, or religion. The significance of it seems to me to lie in the fact that he has dedicated and disciplined every power of body, mind, and spirit to incessant battle across the world, through decade after decade, for the Kingdom of God. The central purpose that drove me to conceive and project the preparation of this book is to convey to a new generation, that sees the old order crumbling and that has no clear picture of what should be built in its place, the ringing challenge of such a virile and sustained warfare, informed—as it is—with a philosophy, an ethic, a knowledge of world conditions and trends, controlled by a strategy and driven by the forces of so real a spiritual experience.

The idea of trying to write the book dawned upon me when engaged at Geneva in shaping literature for boys and young men of some fifty nations and their leaders, in the interest of international and inter-racial fellowship and the rebuilding of the world's life on the foundations of Christ's life and teaching. Dr. Mott has adventured his life in that enterprise. The story of his service is at once a challenge and a valid guide. Nor could I see any reason why the publication of the story of his life-service which is still in its floodtide, should be delayed. For never have youth and its leaders throughout the world been in greater need of his gifts of vision, decisive dedication to eternal guiding principles, and technical skills diligently applied to the service of a spacious and informed strategy.

To say this is not to suggest that the new generation or its teachers and guides should uncritically adopt his methods or processes. That, indeed, would deny his own characteristic leadership. It is a strange paradox of error to believe that the best way to follow a leader is to imitate what he does. The essence of leadership is to strike a new trail through untrodden territory, to be a pioneer, a seer of new ideals, an inventor of fresh methods. The leader does not imitate; he initiates. To carry forward his unfinished task, the next generation needs, in that spirit of adventurous initiative, to shape new policies and

methods in face of novel situations, and to explore beyond the leader's horizons into new continents of achievement.

This book, then, is not primarily an attempt either to tell the life-story or to paint a portrait of a man; but rather to look at the greatest and most splendid of all world tasks through his eyes. In the perspective of his life-devotion to that work, we ask whether earth provides a nobler ambition for youth to-day than that of carrying a stage further the campaigns of this spiritual world war on whose issues all our destinies depend.

The attempt to carry out the project of this book, light-heartedly launched, has required far more exhaustive travel and research than was anticipated. In travel it has involved the exploration of the Middle West American prairie town of Postville, in Iowa, where he spent his boyhood, and the interviewing of numerous inhabitants who were with him at school, play, and work; the visitation of Upper Iowa University at Fayette, and Cornell University at Ithaca, in New York State, where his education was carried forward; many hours on Mount Hermon and at Northfield, Massachusetts, where the first historic vision of the world mission of the student movement dawned, and at Vadstena Castle in Sweden, where its world-embracing plan was projected; journeys to Paris and Stockholm, Copenhagen and Utrecht, and to Lac des Îles, in the Province of Quebec, Canada, the remote holiday home to which he has escaped with his family for vacations for over thirty years. Travel has carried me to interview men who shared those early visions, such as Dr. Karl Fries, the late Archbishop Söderblom, Prince Bernadotte, Count Moltke, and Professor Raoul Allier, father of the young French officer whose letter has been quoted. In addition, I have studied him in action in national and international gatherings, from 1910 down to to-day, in Edinburgh, London, Geneva, Helsingfors, Budapest, Cairo, Beirut, and Jerusalem. It is hardly possible to enumerate the interviews enjoyed with men and women who have through the decades shared his campaigns and helped to hammer out projects. In addition to others named above, a few that we might enumerate simply to illustrate their international and inter-racial variety include Dr. Cheng Ching-yi, Mr. T. Z. Koo, and Dr. David Z. T. Yui of China; Mr. Soichi Saito of Japan; the late Mr. K. T. Paul, and Dr. S. K. Datta of India; Professor D. D. T. Jabavu of Africa; the late Professor Arthur Hjelt of Finland; Professor Em. Radl of Czechoslovakia; Dr. John Victor of Hungary; Dr. A.

Koechlin and many others in Switzerland; Professor Julius Richter and Dr. Martin Schlunk of Germany; Dr. H. C. Rutgers of Holland; in England Sir Kynaston Studd, under whose speaking his conversion took place, Canon Tissington Tatlow, Miss Ruth Rouse, his colleague in the secretariat of the World's Student Christian Federation; Dr. J. H. Oldham, the Reverend William Paton, and Dr. A. L. Warnshuis, all secretaries of the International Missionary Council; the late Dr. Donald Fraser, Principal David Cairns, Professor J. Y. Simpson, and Mr. H. Lightbody of Scotland; the late Professor Erasmo Braga of Brazil; Dr. John A. Mackay, recently of Latin America; the late Honourable Ransford S. Miller of Washington, his most intimate classmate at Cornell; Mr. C. K. Ober, who was responsible for leading him while still at Cornell as a student to his life-work; Dr. Robert P. Wilder, who collaborated with him in the beginnings of student movements on three continents and Dr. Robert E. Speer, the vital missionary leader with whom he has been so closely associated in many relationships for over forty years. It is evidently impossible to mention uncounted interviews with colleagues who have worked with him in the various organizations to which he has been related not only in America but also in almost every country under heaven at one period and another of the last forty years. Warm gratitude is tendered to all those who have so generously opened the treasures of their experience to me. There is a multitude of other witnesses to whom I owe an incalculable debt for any true perspective or insight that may be discovered in these pages.

Beyond these avenues of direct contact by travel and interview are the reams of letters I have written to men and women in practically every country of the sixty-six in which he has worked, representing most of the nations of the world. Beyond this again are the mountain ranges of his correspondence lying within the archives of the World's Student Christian Federation, of the International Committee and the National Council of Young Men's Christian Associations of North America, and of the International Missionary Council. Dr. Mott himself has been indulgent enough to allow me access, in particular, to the piles of folded papers, a sheaf of which is perpetually in his pocket, which incorporate the record of his experiences during more than forty years. If he could ever be persuaded to dictate, from the records, even the bare story of his interviews with



leading personalities, whether leaders in Church or State, or intellectual and spiritual prophets, or leaders in law, science, commerce, and finance, men and women ranging from Mahatma Gandhi and Tolstoy to President Masaryk and Lord Grey, Andrew Carnegie and Kerensky and most of the rulers of the nations of his time, we should secure a living picture of men and movements through a period of world transformation without parallel in history.

It will be obvious that it would have been far easier to write this book at twice its present length. Chronology has been followed in the early years because that was essential for a comprehension of the background against which his life-vocation was found. From that point onward, however, after a short conspectus of the expanding horizons of his work through the years, the remainder of the book takes up one by one his dominant functions, and tries on the one hand to illustrate them with a record of events and experiences, and on the other to elucidate the philosophy and the faith that underlie and inform them and the fascinating technique by which the vision is followed to achievement.

BASIL MATHEWS.

THE ATHENÆUM  
LONDON

## CHAPTER I

### THE BOY

THE father of John R. Mott was John Stitt Mott, born in 1823. In the spring of 1839 he was helping his father, John Mott, to steer a raft down the Delaware River toward the lumber market at Philadelphia. Both of them were expert in this difficult and dangerous work. Thomas Mott, the great-grandfather of John R. Mott, was a lieutenant in the Revolutionary War. Great-grandfather, grandfather, and father cut out pine and hemlock timber in Sullivan County, New York, and, at the time of the freshets, rafted the timber or rough lumber down the tributary waters into the Delaware River. They steered the rafts through the Water Gap, a cleft in the mountains where the river runs deep and swift between New Jersey and Pennsylvania, and so on to the lumber market at Philadelphia. There the Motts, father and son, would if necessary stay weeks to sell the lumber and then return home by stage coach.

On that tragic journey the father was standing on the front edge of the raft, scanning the river and peering into the water, which was none too deep there. The raft struck a hidden obstruction, and lurched. The sudden check threw the lumberman into the water. As he came up under the raft he was stunned by a log and was drowned. So his son when only sixteen years of age became responsible for this long, strenuous passage and for all the business transactions that ensued. A small cardboard-bound notebook in his handwriting still exists describing the rafting channel of the Delaware River. It gives every curve, shallow, and deep in the two-hundred-mile course over which he continued to guide rafts from early youth.

On the left-hand page of the notebook are given the successive reaches of the river and on the right guidance as to whether the raft should be steered toward the Pennsylvania or the Jersey bank or held to the middle. As a rule, he made two trips each year down the river to Philadelphia with rafts, one in the spring and the other in the autumn. How well he knew the

river can be gauged from the fact that his rafting life stretched from early boyhood until 1865.

At the age of thirty, on February 16, 1853, John S. Mott married Miss Elmira Dodge of Rockland, New York, and took her to his home on the banks of a tributary of the Delaware at Livingston Manor, Sullivan County, New York. The house was built by his father on land given to him by the grandfather, Thomas Mott, who, with his wife, Polly Ellis, had migrated into Sullivan County about 1781 from Peckskill-on-Hudson. For his service in the Revolution this pioneer had the right to a soldier's land-warrant. With cows, hogs, sheep, and horses, he and his wife and children started across the Shawangunk Mountains into country until then held by Red Indians. The forests were alive with wild animals, including the bear, the panther, and the grey wolf. Fish and wild game went far toward filling the emigrant larder. Thomas and Polly Mott stopped where the Beaverkill stream runs into the Willowemoc and built a home. Their grandson, James Mott, tells how at that time,

"... all domestic animals must be carefully housed at night and often a watch kept over them during the day. My Aunt Sally has told me of one night when the window-hole of the sheep house had been forgotten and left open. A bear crawled in and killed sheep, drinking the blood till he was so puffed up he could not get out. He was found in there in the morning. The father being away the girls had him to take care of. They killed him by prodding him with a pitchfork through the cracks between the logs. They could have used a gun, but were afraid of hitting a sheep, and the bear had killed more of those than they could afford to lose.

"Those girls worked the same as men to clear the land and raise the crops, and when the rye and corn were threshed out, which they did with a flail, winnowing out the chaff by the wind, it was put in strong sacks and placed astride a horse and Aunt Sally would mount and away a two days' ride to the grist-mill at Napanoch, camping overnight in the woods with no companion but her horse. She would keep up the camp fire and when the wolves came barking around keep them at bay by throwing fire brands out at them.

"Grandfather died before my remembrance, and now rests in a soldier's grave near where he made the new home on the bank of that handsome river. His widow, my grandmother

(Polly Ellis), I remember so well. She lived to be ninety-three years old and had been childish for several years. I remember often in the evening she would go out and call her children and getting no response would come in with the remark, 'I declare the wild animals will get those children.' It seemed she was back to their pioneer life with all its cares, and how my young heart would go out toward her."

Sprung from Dutch and English ancestry, Elmira Dodge, like her husband, came of a strong-willed, courageous pioneer stock. Heroic deeds are narrated of her father, a farmer, described by those who knew him as "a gentleman of the old school." The following records of his prowess were told to the boy John by his grandfather Dodge: One old bear was particularly destructive to the sheep and other live stock, but was so wary and skilled in her visitations that all attempts to put an end to her were in vain. Finally the cave of this bear was discovered but all efforts to smoke her out were unproductive of results. So the three brothers, Israel, Austin and Augustus, started for the cave. As was the custom a torch was fastened into a large potato which was stuck on the end of a pole and Israel crawled through the small opening of the cave, dragging his gun after him. After a short distance the small passageway opened into a large cavern at the opposite side of which he saw the old she-bear with three cubs. The bear knocked the potato torch from his hand and immediately began to eat the potato. He knew that he would be safe as long as she was eating, so he crawled back through the tunnel to where the others were waiting outside. After securing a pine torch he re-entered the cave and fired at the bear. Immediately she charged at him and he backed out through the tunnel as fast as he could, emerging on the outside as the bear came tumbling pell-mell after him. There she was quickly dispatched. Then Israel again entered the cavern and shot the three cubs.

His astonishing strength and resourcefulness are also illustrated in his escape from possible death under the horns of a furious stag with enormous antlers. It was the custom to carry a gun when they went lumbering, but one day Israel forgot his. He was working alongside a small brook when a stag came down the path, evidently coming for a drink. Upon spying him it immediately charged. It was useless to run, so Israel advanced and seized the deer by the antlers, calling to his little brother

Cyrus, who was with him, to run and get a gun. Then began a great struggle. First the man would be down in the snow with the deer towering over him, then again the deer would be forced to its knees. Finally the struggle landed them in the brook and by a supreme effort the deer's nostrils were forced under the water and held there until it drowned.

Space has been given here to picture these resourceful, courageous, hard-working pioneer soldiers, farmers, and lumbermen, because their qualities of penetrating and conquering unknown territory and in developing its resources find strangely detailed fulfilment on a world scale in their descendant.

To John S. Mott and his wife four children were born. Three were daughters. The third child, John R., was born on May 25, 1865. As a traveller comes down the main road through Sullivan County his attention may be arrested by a tablet at the roadside. It reads: "This marker overlooks the farm in the valley on which was born John R. Mott." It was erected by the Beaverkill Chapter of the Daughters of the American Revolution. When the boy was only four months old, the parents moved from Livingston Manor to the state of Iowa, and settled there on a farm a few miles out of Postville, a village of less than 500 inhabitants, a few miles back from the Mississippi River on the old military road. Iowa was still a pioneer state with wide unsubdued spaces of unbroken prairie.

Within a hundred yards of the small farmhouse ran a single-track railway line. The child John, before he could talk, revealed one of the enduring interests of his life when, on hearing the distant rumbling of the train, or its whistle, he set up a roar of his own to induce the Civil War veteran, a German by the name of John Oehring, who worked on the farm, to carry him down to the railway line to see the train go by. As soon as he could talk, his great delight was to get the old soldier to tell blood-curdling yarns of his adventures in the Civil War.

His father, not finding the farm satisfactory, reverted to his major interest of lumber. In 1866 he built a house in Postville and moved there in 1867. He had a very strong business sense and immense industry. By seven o'clock in the morning he was leaving his office to return home for breakfast, having already finished his business correspondence. After that he would put in some ten or eleven hours' work during the day on the lumber. "To question his business integrity," says one who knew him there, "would have been like questioning the law of gravitation."

If there was a dispute between the citizens, it was the habit to send for Mr. Mott, who had a capacity for seeing and suggesting a wise solution of the problem.

The Postville newspaper in its issue of April 28, 1905, wrote as follows of its citizen, Mr. Mott, who died on April 19 in his eighty-second year:

"At the beginning of his life in Postville he entered into partnership with Hayte and Burdick in the lumber business. He continued with them three years, when he bought out their interest. Later he bought out Seley and Shaw, and subsequently still another lumber-yard, and for several years had charge of the lumber interests of the town. He also organized a hardware firm in the early eighties and continued in it until shortly after the disastrous fire in 1887. He was successful in the lumber business and retired from it about 1890. When the town of Postville was incorporated, the citizens elected him the first mayor. In 1872 he laid out an addition to the town. He was always interested in all that concerned the best life of the community."

John R. Mott's mother was a hard-working woman, as all women were in simple pioneer life. Contemporaries unanimously describe her as doing a multitude of things, yet never showing a sense of hurry or of pressure, and as always able to be at leisure to help others. She had large brown eyes of a meditative cast, which often twinkled with infectious merriment. She was intimately informed on the lives of all the crowned heads of Europe, knew all their children by name, and could instantly describe their relationship to one another. She was a great admirer of Queen Victoria and talked about her as though she were a next-door neighbour. Thus, from his youngest days, details of European lands were familiar to the boy John. There was a large library in the home, as libraries went in those days, and Mrs. Mott read constantly. *The Youth's Companion* was read eagerly by the boy and with almost equal interest he awaited the arrival of *Harper's Weekly*, one of the most influential periodicals of the time, the period when George William Curtis was editor and William Nast, cartoonist. His mother would sit in her rocking-chair by the east window knitting or mending, with a book at her side. She would read a little, then work a little, then read again. She had strong missionary interests and was faithful in the work of the local Methodist church, never

missing a church service or prayer meeting. Her great hobby was her flower garden. She subscribed for gardening magazines and read them with intense interest. She secured seeds and plants from different parts of the United States and in her garden many a flower bloomed which had never before appeared in that section of the country. Her flowers decorated every church service. People who stopped in the road gazing at her garden often went away full-handed. The shyest child was welcome to all she wanted. There were plenty of them; and they would bloom better if picked. Flowers grew throughout the house in the winter time. She talked of their likes and dislikes as though they were human beings. She knew their Latin botanical names, not as a pedantic achievement, but naturally as desiring to know all about them. She would work for hours on end in the garden stooping over her many plants.

John's boyish energies, outside his school and his games, she harnessed to the flower garden, in which he did a great deal of work, as well as in the vegetable garden and the strawberry bed. He had the wood to saw and pile, and in the summer went daily to the pasture to bring home the two cows for the milking, which he, as a rule, did himself. When he was not more than eleven or twelve years old a cow kicked him and ripped his face open, knocking him senseless under her feet. On recovering his senses he got up and pounded her with a pitchfork.

Of strong physique and poise and dignity of manner, Mrs. Mott exercised an influence on the development of John's character as profound as was her contribution to his physical endowment. From her marriage to the time of her death at Postville on May 24, 1909, in her seventy-ninth year, she radiated in her home the blend of kindness, decision, untiring industry, and quietness of spirit to which her son has owed so much of his power. No one ever heard her say an unkind word of any one. If everybody was criticising the most shiftless and worthless character in the neighbourhood, she would either discover in him some redeeming feature or else turn the conversation. She was constantly doing something for the neighbours. There was always something going out to other homes - flowers, or fruits, a chicken or some other token of practical kindness. She kept track of the sick people in the little town. The hospitality of the Mott home was proverbial. All the presiding elders and "circuit riders," as some of the Methodist preachers were then called, stayed there when preaching in

Postville. Once the famous Bishop William Taylor, to a boy impressive by reason of his long white beard, stayed with them. "Is that God?" asked the five-year-old John in a stage whisper as the aged saint conducted family worship.

On the way back with the cows, John passed the home where his closest boy friend lived, Will Darling, whose sister, in an interview, gave the author the following reminiscences of John's life as a schoolboy:

"In actual school life, John was a very serious boy. I recall him standing up by the big map reciting the history lesson and tracing the events on the map. He was at that time great on maps.

"There was a marshy place in the town in which were clumps of firm grass on which one could stand, with water surrounding him. John named these different clumps by the different continents and he, for instance, would be in Australia and Will Darling in South America, and John would organise their jumping from one to another.

"The principal of the school was a Pennsylvania Dutchman named Amos Rowe. Around the railroad tracks were chunks of pitch. John made little pellets of it, with which he filled the ink pot and then threw them around the room. Mr. Rowe found the culprit and put him in the corner. I remember very clearly seeing John pull his hand quietly out of his trousers pocket with a considerable chunk of pitch in it, to indicate that this ammunition was still unexhausted. When Amos Rowe was an old man, Dr. Mott went to visit him and thank him for what he had meant to him as a boy."

The house that Mr. Mott built is at the corner where two streets meet,—a fine, strongly built house, set in the shadow of large maple trees. The father also built a barn some distance behind the house, and it is characteristic of his superlative workmanship and his refusal to use anything save the best lumber that this barn, more than fifty years after it was built, was sold and moved bodily in 1930 to a different part of the town and, with slight alterations, was made into a delightful little home. Some of the men engaged in moving it told the author that this wooden building is so strong that, given powerful enough machinery, it could have been rolled over and over down the street without wrenching its joists.

We get another glimpse of the character of the father as a



thorough builder in the fact that the cradle he made for John is still being used in a farmer's home just outside Postville. It is also used in the Postville Methodist Church for the Cradle Roll service. Still more remarkable, the snow sledge that Mr. Mott made for John is still in use every winter by the boys and girls of the town. The boy painted it vermilion and called it "Red Cloud."

His father carried through a graded process of educating him in the work of a lumber merchant which left the boy, in his later teens, a complete master of the business. John began while a young schoolboy clearing up after school hours each day the laths and other debris left where piles of lumber had been sold during the day. He was then set to work piling the lumber carried by hand-truck from the railroad freight cars that were shunted into the siding beside the Mott lumber-yard. The truck used for this purpose is still in use in the same yard. As his strength grew, he was promoted, alongside a young assistant of his father, Hugh Shepherd, to unloading box cars and flat cars filled with all kinds of lumber, from the finest dressed or planed boards to the largest rough beams, carried on freight trains from the banks of the Mississippi to Postville. Then he went on under his father's direct tuition to learn how to sort and grade the lumber according to its grain, the absence of knots, etc., into first, second, and third qualities. To this sorting process a considerable measure of Mr. Mott's success as a lumber merchant was due; for many builders were ready to pay a larger sum for material free from knots and other blemishes. At this point, his father began to trust the growing boy with the selling of the lumber, from which, by a natural stage, he went on to discuss with prospective purchasers the types of lumber needed for various purposes. At this time the rolling virgin prairie around Postville was being occupied and cultivated by German, Norwegian, Swedish, Danish, Finnish, Hungarian, and other immigrants. The boy John was thus brought into early contact in actual business affairs with men of various nationalities and had many friends among them. His father now still further entrusted the boy with the keeping of the books and the settling of bills. To that whole training he undoubtedly owes much of his business grasp of detail, financial realism, sense of order, and his discernment and tact in handling diverse people of many nations, as well as his powers of physical endurance.

Reminiscences occur in an article by Mr. F. W. Beckman in an Iowa paper, *The Register and Leader*, May 21, 1911:

"He was a serious boy; he is a serious man. And yet he was a boyish boy with a wholesome streak of fun in him. . . . Games that he could play by himself or with a single companion were the favourite games of the boy Mott. He had two famous diversions with which he occupied himself hours at a time in the old barn at the rear of the home. One was a game of war, another a game of railroading. When he played war, he recruited his own army and the enemy's from the corn crib. Red and yellow kernels of maize were chosen for the infantry and cavalry of one host, perhaps white and mottled for the other. Generals were selected to command the opposing forces, and then he would set them fighting each other, carrying on great campaigns, executing strategic moves, winning and losing great victories."

The railway game was the most characteristic of all. One of his playmates of those days, Charles Paine, gives this detailed description:

"His trains were simple affairs made up mostly of flat cars. A flat car was merely a block from an inch board dressed on both sides, usually about five inches long by slightly over two inches wide. A carpet tack was driven part way down at either end of the car and coupling-links made from material ravelled out of wire screening were slipped over the tacks to couple the cars together. A caboose was slightly shorter and usually made from a piece of two by two, with windows pencilled on the sides. The locomotives were, of course, longer and higher than a caboose. One end was sawed on a bevel suggesting the old-fashioned cowcatcher, and the smoke-stack was not lacking. John, however, never operated his trains. Every other boy that I have seen playing with trains played at operating them. They played at the work of engineers, firemen, conductors, brakemen, and switchmen, but he merely left his trains standing at various parts of the system to lend reality while he addressed himself to the problems of enlarging the system, constructing terminals, or making changes; in short, the work at which Mott played was the work of superintendents, railroad presidents, and other high officials."

There was a whole network of these tracks with a turn-table, stations, switch-lines, sidings, branches, engine shed, and signals. His intense absorption in railroad management made his mother seriously anxious lest her son should insist on going into railroad service.

The next stage in the boy's development was the study of the railway systems of North America. With considerable difficulty and by constant cultivation of the station-master at Postville, he managed to secure the folders and time-tables and maps (this was long before the days of the Official Railroad Guide) of virtually all the railroads in the United States and in Canada. For years he pored over these and really mastered them. It may be questioned whether any one in North America had a more comprehensive picture in his mind of its railways at that time than this boy in his early 'teens. Consequently, when he came to his subsequent life of travel, he already had a mental picture of all the railway systems of America and could find his way, so to speak, across the continent from side to side and from north to south without any perplexities. Later on, a second railroad was run into the town of Postville and that town was the terminus. As a result, the boy frequented the roundhouse and would help the engineer in wiping or cleaning the engine. A sharp blow was administered at one stage in his life of attachment to the railroad when he was caught running down the track as hard as he could tear in front of a passenger train, with the aim of letting the train get as near to him as possible before he leapt from the track. The matter came to the ears of his father and this was the occasion of his last physical chastisement.

A wider application of the same game landed him in conflict with the authorities. By bringing together the wheelbarrows from their various homes, and the one and only tricycle in town, brought by the son of a local lawyer, John organized a railroad system up and down the sidewalks of Postville. The wheelbarrows were the luggage or freight trains, and the tricycle an express passenger train. John ran the whole system by blowing on a whistle, and giving signals, the other boys running the trains. Unfortunately, one dark night, he gave the signal "All clear!" for a wheelbarrow luggage train to go dashing along the sidewalk just as a local citizen emerged bearing a basket of eggs. The collision and destruction were reported to the local town council, and, as John's father was mayor of the

town and chairman of the council, the son's railroad system was promptly suppressed by a vote of the whole civic body.

His father and mother took John at the age of eleven years, in the summer of 1876, to the exposition at Philadelphia to celebrate the centenary of the Declaration of Independence. This long and exciting journey thrilled the growing boy. A gift that they bought for him at the exhibition had a great influence upon him. It was a small globe of the world and had little holes perforated all over it. In each hole was stuck the flag of the nation. This globe caught his keen interest, and he studied it continually and kept it carefully for years, learning by heart the flags of all the nations. He still remembers his interest in the flag of Siam, which displayed a large elephant; of Turkey, with the Crescent and the Star; and of Japan, with the Rising Sun. This was one indication of the keen interest in geography and maps which marked his entire school career and which has, of course, become deeper through the years.

His parents took him from the Philadelphia exposition on to New York City, and thence to his birthplace in Sullivan County, New York. There he, incidentally, caught his first fish. He was taken all around the neighbourhood talking with old friends of his parents and hearing stories of his ancestors. That journey gave him his first idea of the big outside world.

The Iowa newspaper already quoted says also:

"When John was a boy in his early 'teens his father said to him: 'John, if you will promise me not to drink intoxicating liquors, smoke, or gamble before you are twenty-one I will give you the *Encyclopædia Britannica*.' John looked at his father a moment and said: 'It's a bargain, father.' He got the books and kept his word."

These volumes were presented over forty years later to the Negro branch of the Young Men's Christian Association in Montclair, New Jersey.

John organized a secret society of boys who occupied themselves undoing bolts from the railroad freight cars and taking the nuts off the hubs of the wheels of buggies and wagons. They would watch a farmer as he started off, only to have a wheel leave the carriage, which would lurch wildly to the ground. The boys very soon realized for themselves the extreme danger of this behaviour and spontaneously disbanded the

society. There was in those days no organization which harnessed, as do the Boy Scouts organization and the Boys' Department of the Young Men's Christian Association to-day, the inventive energies of growing boys.

At one period in his early boyhood he kept a bantam rooster in a coop hanging just outside his bedroom window as an alarm clock. There was a strident persistence about this small rooster's crowing that made all repose impossible when it started.

When fifteen years old he drove the family buggy, containing only himself and his younger sister, a distance of nearly 200 miles south-westward. Much of the journey was through roadless prairie, where they found their way by a rough map which he himself had made. He had a book that gave each county in the state and he drew off an outline of each from which he built up his map. They stopped at farmhouses for the night. At one point a thunderstorm with torrents of rain startled the horse, which ran away; so he let her run herself out. The drive took nearly a week and was taken in order to see his grandfather, living near Newton in Jasper County. Having stayed there for a few weeks, John then drove back by the same route. Occasionally his mind was opened to wider horizons by more distant visits. On one occasion he went with his elder sister, Clara, and a friend of hers, to McGregor on the Mississippi and up the river by boat to St. Paul. Since the steamboat ran on a sandbar and stuck there for two nights and a day it took from Monday until Friday to make the run, as long as it now takes him to cross the Atlantic. "I have long thought," says Dr. Mott, "that it was life on those boundless plains which profoundly kindled my imagination and was a great factor in making me responsive in later years to world-wide visions and plans."

A notebook containing balance-sheets of the boy's efforts in raising chickens is dated 1881, when he was sixteen years old. In it are all the details on the one side of the cost of chicken feed, and, on the other, the income from the sale of eggs and poultry.

He remembers that in the very early days he was taught to say his prayers by his bedside before going to sleep. Sometimes when he had got into bed without doing so, he would leap out again, stung by conscience over the omission. There was not a great deal of talk about religion in the home. His mother took three religious periodicals: *The Guide to Holiness*, edited by Dr. Palmer, *The Heathen Woman's Friend*, an early Methodist women's missionary magazine, and the *New York Christian Advo-*

*cate.* These she read with great enjoyment and the boy, seeing her zest, himself often took them up to see what she found of interest in them. On Sunday the large family Bible was put on a chair in front of her rocking-chair, now treasured in the Canadian holiday home of the Motts. She read this book a great deal and her son recalls vividly one day when he was about ten years old, and was following her about the house. She suddenly turned to him and said: "The greatest chapter in the whole Bible is the fifteenth chapter of John." This was one of many incidents which, while they had little immediate effect, fastened themselves into the mind of the child and worked themselves out in later life.

The State Committee of the Young Men's Christian Association in Iowa had as secretary, Mr. J. W. Dean. He was a Quaker. His life was one of great reality and he was saturated with knowledge of the Bible. He made little of a central office desk and chair, but tried to make his influence felt among the young manhood and young boyhood of the state by moving constantly among them. He recognized and illustrated in his own life the creative strategy of working not just in big industrial centres but in the small towns and villages. His central passion was for evangelism, and, indeed, it was his main method of work. He came to Postville in the winter of 1878-79, and spent several weeks there. The influence on the town was profound and lasting. Scores of the inhabitants were converted, and among them Mr. Mott, senior, who made a personal profession of acceptance of Christ, and became a member of the Methodist Episcopal Church. Nor did Mr. Dean neglect the boys and girls of Postville, and these same meetings created in the son John, at the age of thirteen, the first conscious impulses of religious life.

It was of critical importance to the future of the boy during his early 'teens that the Methodist pastor in Postville was a man of a really distinctive quality of mind and spirit. Horace E. Warner was a graduate with high distinction of Cornell College, Iowa, and Drew Theological Seminary in New Jersey. The presence of such a man in a small village parallels what is frequently found in Scotland or Canada, for instance, but is rare in other parts of the world. This pastor spent many hours with the boy John, frequently, for instance, visiting him when he was at work in the lumber-yard. He not only stimulated in him a passion for books, but guided his reading. With rare tact

and sympathy and in an unforced way, he fostered the boy's religious life and himself personally set a priceless example of the practice of hard, continuous study by giving half of every day to general reading covering a wide range and by keeping not only abreast but ahead of current movements. Dr. Mott has frequently declared that in no city church has he ever heard a series of sermons that maintain a higher level than those of Mr. Warner. And with this he combined hand-to-hand individual work with his flock.

The greatest gift of all, however, of this man to the formation of the boy Mott was that he created first in John a definite desire to go to college and get a higher education. This was a decisive point in the life of the boy. Mr. Warner's practical mind went further and definitely influenced Mr. Mott, senior, to send the boy to college. The mother, sympathetic as she was to thought for his development, was very anxious as to the influence under which he might fall. She was reconciled to his going only when she was convinced that the Upper Iowa University at Fayette was well known never to turn out atheists or people of loose living. So it was decided that he should go to college.

## CHAPTER II

### THE STUDENT AT FAYETTE

THE sixteen-year-old boy in the year 1881 set out from home to become for four years a student at Upper Iowa University. As he climbed the beautiful hill surrounded by ancient trees and half-encircled by the river Volga, he saw on its crest the dignified grey stone building. At that time it included the administration offices, the lecture and classrooms, and the bedrooms of several professors and students. This college was on a Methodist foundation and a strong religious influence has always run through its work.

John Mott threw himself enthusiastically into the different activities of the students. The sports life of the college was not developed then as it is now, but he had a boat of his own on the river and was, throughout his whole student life, a great walker. In the first year at Fayette he "roomed" in the top floor of the main building at the back; in the second with a student named Tom Taylor, later an influential member of the Iowa State Legislature; and in the third and fourth with J. W. Dickman, later president of the college.

A tall youth, with a stubborn crop of reddish brown hair and a multitude of freckles, the usually serious expression of his brown eyes hid an infinite capacity for uproarious humour. The familiar game of playing jokes with a mirror and sunlight was carried a stage further by him; he cut an oblong out of the cardboard inside the back cover of his history book and inserted a small mirror there and was thus able to flash sunlight all over the room while apparently deeply absorbed in historical studies.

An elaborate jest working up to a trial was arranged by Mott, Dickman, and others. Dickman's brother announced that his shirt had been stolen. They pitched on a very serious and literal minded student and accused him of the theft, which he denied vigorously. It was found, however, that he was actually wearing Dickman's shirt. Thereupon an elaborate trial was



staged. It was long before people discovered who had hung Dickman's shirt on the hook of the student in question, relying on his putting it on without noticing his error in the terrific speed of morning dressing. There is complete evidence of young Mott's having a sense of humour that was at once boisterous, subtle, and inventive. This will, of course, surprise the majority of people with whom he has come in contact in conferences and on committees. The love of fun and the power to see the ridiculous was strong in him. But later, when he was face to face with the world task, he put aside a whole range of delights that would seem to endanger the completely efficient performance of his work, and sacrificed much of the expression of his humour. Those who have watched his speaking and his public as well as private social life in recent years, have seen that humour increasingly breaking through to the surface again. The closest companion among his fellow-students, Dickman, summed up the student Mott in the following way: "He was serious and full of fun and a great tease."

There were two literary societies for men, both of them conducted, maintained, and controlled by their members, each with its own hall. These competed with each other to secure the freshmen. Mott joined the one called the Philomathean, and very quickly became one of its leaders. From first to last he served in every office from janitor to president. The discussions in this society took a multitude of forms; not only were there debate and original orations, but mock trials and elaborate lawsuits were staged.

The Philomathean Society took itself seriously while injecting a vast amount of hilarious nonsense into its proceedings. Its declared object, printed in the "Constitution and By-laws," a tiny pamphlet, was :

" . . . to cultivate and develop our moral, social, and intellectual faculties . . . realizing that we are soon to leave these halls of learning and become active participants in the great battle of life; and believing it our duty to prepare ourselves for the responsibility of our future positions."

It exercised a formative influence in John Mott's student life. The debates and set orations were in themselves highly useful "practice games" in the cultivation of his powers of public speech. He set himself, as part of his preparation for a political career, to study intensely the constitutions of parliaments and

the rules of procedure of discussion and debate. These have stood him in good stead in the conduct of countless conferences and discussions in every continent and in the presence of men who were familiar with very widely differing methods of procedure.

During one vacation, when eighteen years old, he was given the responsibility of enriching the library of the Philomathean Society. His choice is significant. He assembled the State Papers drafted by the early Presidents of the United States of America, including Washington, Adams, Jefferson, Madison, and Monroe. He also bought the speeches of Daniel Webster, Henry Clay, Charles Sumner, and others. All these he himself read with avidity. His enthusiasm was for high politics through the persuasive, convincing power of logical oratory. He bought for himself at the same time a thick book called *American Politics*, made up for the most part of speeches of political leaders. This book he thumbed and pored over, and with this as his chief armory he prepared for many of his debating battles.

Two subjects on which he won prizes in debating and oratory were "The Chinese should not be prohibited from immigrating to the United States of America," and "Our Debt to the Twentieth Century." The latter, being the prize oration open to upper classmen of the whole college, was published in the college magazine. In handling the question of what nineteenth-century youth owed to the twentieth century, still fifteen years distant, after an oratorical survey of the gifts that the early centuries passed on to the nineteenth, and the havoc that would be wrought if "the spur of duty be removed for a single generation," the young orator went on:

"Our debt to the twentieth century consists in preserving unimpaired for it all the links in the chain of progress which have been entrusted to our care, and in the welding on a link of our own. The nature of that link must be unflinching warfare against the ills which threaten the nation.

"You discover the growing tendency among the highly intellectual and moral classes to withdraw from active politics. The civil service is thus thronged with incompetent men. It gives vent to that detestable practice of office-seeking—a practice unproductive of activity and destructive to the spirit of personal independence. Executive chambers are too frequently the source of fraud and sadly wide and deep are the streams of corruption that often flow from our halls of legis-

lation. Remember that the secession of culture from politics will cause more dire results than the secession of a slave-cursed South from the Union.

"Turn now to that maelstrom which is so rapidly drawing in the mind of the American people. That passion in which the chief object in life is to get money; in which offices are sought for money, won by money, used for money; in which all legislation, even of a reforming character, is considered mainly from the financial standpoint, until it may be said of us as Jugurtha said of Rome, 'destined quickly to perish if thou canst find a purchaser.'"

After envisaging the clouds of conflict between capital and labour, "the red flag of communism" in the streets of Chicago, and "the blighting curse of the liquor traffic," he faces the race problem:

"Yonder, in the land of the cotton and the everglades, exists a problem whose complexity is increasing year by year. . . . When we remember the evils which have in all time attended systems of caste—when we remember the bitter prejudice which centuries have engendered between dominant white and subject black—when we remember that the Negro is but one-quarter of a century removed from servitude. . . . when we remember that never have two races, distinctly separated by colour, dwelt side by side without conflict—*then* we are impressed with the impending danger. . . .

"These problems must have a true solution or they will issue in measureless calamity. The marvellous material progress of the nation to-day, more dazzling than ever, is deceiving the people concerning these destroying influences beneath the surface. We are like some lofty iceberg breaking away from the ice-bound Arctic and sweeping down the Gulf Stream, apparently solid as the everlasting hills, while down at its base, it is slowly melting and the weakening seams are spreading through its foundations."

After a survey of the fall of short-lived liberty in Genoa and Venice, Poland, and the Free Cities of Germany, he asks:

"Why is there no permanence, no national life? Because they are not established on the eternal rock—Christianity. Upon the religious principle of our forefathers this nation was established. The conscience of our fathers kept it from dis-

union. Christianity has given birth to all the triumphs of progress. . . . If America ever ascends to that lofty pinnacle of glory to which the proud fancy of its inhabitants is wont to point, it will only be by following that guide—Conscience.

“ . . . When the portals of the twentieth century swing open, let them . . . reveal a land whose hills are crowned with school-houses, whose only citadels are temples of worship, whose protecting wall is the trained mind and tender conscience, whose people are moving in harmony and expanding in culture with the process of the suns and bearing at the van of their ever advancing columns the banner stamped as by the Almighty with the watch-cry, ‘Righteousness’ only ‘exalteth a nation.’ ”

Mott’s interest in politics and the law of the Constitution when a student, as well as his careful method of historical analysis and logical reasoning, are illustrated in two pages of notes of headings of a speech made at Fayette in 1884, on the Civil Service, being a forceful attack on the “spoils system.” The notes have been unearthed from an early file of papers. The handwriting is essentially the one maintained throughout his life, with larger and rounder characters and with letters more carefully formed. The question under discussion was: “Is there anything in our system of government incompatible with a tenure of office extending through good behaviour?” Already the notation system of Roman I, II, III, IV, and the Arabic subheadings which he has sustained throughout his life, is established.

The speech in the debate on Chinese immigration is oddly prophetic:

“It is,” he said, “the best policy for nations to be friendly to each other. In order to keep up this international friendship, each government must treat all other governments alike; i.e., offer equal advantages to each, and subject each to the same restrictions. The only exception to this mode of treatment is when one nation abuses the advantages offered to it by another; in which case it is the duty of the nation offering the advantages to cut them off from the one misusing them.

“In 1868 the United States made a treaty with China. China has obeyed this treaty in every particular—she has abused none of its advantages, violated none of its restrictions.

Notwithstanding this, our Congress recently passed a law depriving the Chinese of the principal advantage extended to them in the treaty, viz., immigrating to this country. Even if the Chinese did obey the treaty in all its phases and yet were found to be detrimental to the progress of our nation, it would indeed be right for Congress to restrict them from our borders. This is the reason that Congress passed the law; if the reason is well founded then the law is all right, if not, it is unjust and unnecessary. Let us consider the objections to Chinese immigration.

"The Chinese were strongly objected to on account of their religion. Now is a class of people who worship idols more to be feared in this country than the class of infidels who recognize no God? Or are pagans who obey the laws of the land more to be dreaded in our borders than the Mormons who not only have a false religion, but who also refuse to obey the laws and declare themselves the avowed enemies of our government? . . . .

"Another common objection to the Chinese is, that by working cheaper they crowd out American labour. If a Chinese is frugal and strictly temperate and is thereby able to work cheaper than others, what can there be wrong about it? Cheap Chinese labour has done more good for this country than harm, by great odds. For it was under this cheap labour system that California was enabled to start up manufactories and compete with Eastern firms."

The speech concluded with this apostrophe:

"What are the results of this law? It has thrown a damper over the manufacturing interests of the far West. It violates the best policy of nations without just cause, that of being at peace with each other. It has justly provoked the enmity of China and it has delayed the civilization of the world. May the day soon come when our statesmen will look beyond the narrow confines of their own country and take into consideration the welfare of all mankind."

The speaker and his hearers would have been startled if they had been told that, some thirty years later, the President of the United States would be urging on Mott reiterated invitations to become the minister of the United States to China.

Enough has been quoted from these two speeches, which were

published verbatim as prize orations in *The Fayette Collegian*, to show that the blend of restrained emotion, moral conviction, and the logical piling up of data which marks his speech to-day was already present. Both of these speeches in their original MS. were followed by a crisp analysis in headlines and followed by advice to himself, including "Pitch voice properly. Repetition at times for emphasis. Concede unimportant points."

In the early days in the Philomathean Society, Mott always spoke with notes in his hand. One day, however, when visiting the room of one of his fellow-students, named Bert Fellowes, he heard the boy's father, an eminent lawyer, who had never learned to speak without notes, charge his son to avoid his mistake. Mott overheard this advice and took it to heart. This proved to be a decisive point in his training as a speaker. He set to work to learn to speak without notes and has done so ever since.

One of the staff of the college was Professor Chauncey P. Colegrove, in later years president of the institution. Mott went to him as well as to other friends for criticism, suggestion, and training, in order to equip himself as a public speaker. His greatest enthusiasm was for history, and this came out considerably in his public speaking, which drew on historical allusions for illustration in dealing with contemporary problems.

The procedure of debating societies in the United States was even then largely governed by a book called *Robert's Rules of Order*. Mott absolutely mastered this volume, which was an authority on parliamentary procedure, and sometimes worked off the most elaborate motions with a view to testing the working of the rules and to play tricks on some of his fellow-students. The technique and the skill that he developed there in those four years were the foundation of a great deal of his subsequent efficiency in the chair of assemblies.

His closest friend on the college staff, Professor Colegrove, has given the author an estimate of Mott as a student:

"Due to his choice of the law, Mott's interest in public speaking and history was greatly increased. Several prizes for success in declaiming, debating, and oratory were offered by the college societies who selected the respective contestants, and the rivalry was keen. Mott was usually one of the representatives of the Philomathean Society and was generally the winner in the final contests. One of his prize declamations

was Spartacus. He fitted the piece so perfectly that I felt sure he had plenty of fight in him to make a lawyer. He was vice-president of our college oratorical association. I find four of Mott's orations published in full in *The Fayette Collegian*. The subjects are: (1) Morality in American Politics; (2) An Anchored Life; (3) The Causes of the Reformation; (4) What We Owe the Twentieth Century. This last oration was awarded first prize in the Alumni Prize Contest, June 9, 1885.

"In reading over these orations I am more than ever impressed with the fact that in subject, thought, and attitude they are a perfect index of what he is and what he has done. Brief quotations will make this clear: (1) 'The power that keeps men on the safe path, that makes life successful, consists of two elements. First, a man must preserve his conscience, and, second, he must have the will-power to execute its dictates.' (2) 'Humanity's greatest benefactors have been moral giants; giants because the world felt their strength—felt it because it was guided right and impelled by will.' (3) 'The young men who are going forth from our colleges must be persuaded not to confine their life-fields wholly to the busy marts of trade.' "

Professor Colegrove goes on to supplement this with a further statement that illuminates the development of the boy.

"Mott's work as a student in my courses and his attitude in the class were a constant delight to me. Especially do I remember his work in my advanced class in English Language and Literature. We organized a Shakespeare Club that met in my home. The class committed to memory and acted scenes selected from Hamlet, Merchant of Venice, Macbeth, etc. Mott developed considerable dramatic talent. In the character of Shylock, he showed a remarkable insight into the motives of the Jew. His acting of Macbeth was a surprise to all of us in its comprehension of the character portrayed."

This capacity to interpret Shakespeare may owe something to the fact that as early as his twelfth year John Mott used to go to the office of a lawyer in Postville, a Mr. Powers, who knew much of Shakespeare by heart, and who would recite with great dramatic emphasis to the fascinated audience of one rapt small boy long passages from the plays.

"When the class," concludes Professor Colegrove, "which was made up of as fine a group of young men and women as I ever taught, completed the course, I gave a very complete examination covering all the work. Mott's paper was absolutely perfect. I was so impressed with it that I kept it for thirty years. In 1916 I gave it back to Mr. Mott.

"Mott was an untiring worker, was never unprepared. He was a *willing* worker. He tried to go to the bottom of a subject. He was in deadly earnest, thoughtful, always good-natured, always dependable. I was thoroughly convinced that he was destined for greatness."

Considerable as was the influence on Mott of a number of the professors at Fayette and of the gracious hospitality of their wives, he has always felt a special debt of gratitude to Professor Colegrove.

Three utterances made by different men in the college at Fayette exercised a permanent influence on Mott's intellectual as well as spiritual outlook.

"The first," he says, "was a sermon by Emory Miller on the text 'They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars.' The sermon riveted our gaze on the stars and made a great impression that has come back a multitude of times, especially, for instance, when under the night sky in the Arizona desert. The second was a lecture by Dr. Frank Bristol on 'Brains,' which was really a great intellectual tonic. The third was a lecture by Dr. Bissell, the president of the college, on 'The Infinitely Great and the Infinitely Small.' He took us out to the expanding spaces of astronomical distances, revealing the littleness of man in contrast; and then, with the aid of the microscope, carried us down to the infinitesimally small things. This was a lecture with categories on which one can continue to repose faith and to live."

In a foolscap-sized, leather-bound account book of 385 pages there are expense accounts both at Fayette, from September 14, 1883, to June 1885, and later at Cornell, which begins September 14, 1885. Among some loose papers in this account book we find a page which he drew up for himself at the age of nineteen at the beginning of the autumn term at Fayette, for the regulation of his life.



In this we see the influence of a book that provided him with valuable categories to which he has continued to revert through the years, *The Autobiography of Benjamin Franklin*. Franklin, it will be remembered, presents in that book in detail with examples his method of self-examination and of planning work ahead carefully by a rigid time-table. This plan Mott not only adopted, but adapted to the needs of his life at each successive stage and under different circumstances.

In the autumn of 1884 he was concentrating at Fayette on physics, Latin (Horace), and political economy and history. A great deal of his time and energy was given to preparation for debates and for set orations delivered before a tribunal of judges. The one given in September 1884 was published in *The Collegian*. Writing home he thus described one debate (September 21, 1884):

"The question was: 'Resolved that the defeat of the English at Orleans was more beneficial to mankind than the surrender of Burgoyne at Saratoga.' I had the negative. It is an historical question and required careful research and involved the deep questions of education, government, and religion, also a review of what France and the United States have done for mankind. I worked hard, but did not think I could win, but I proved too quick for them on answering argument and so won; it did me five dollars' worth of good. I *do* want to be a good debater and speaker and shall do all in my power to become such."

Alarmed at this time by reports of his father's health, he urged him to go away at once for treatment, suggesting that others shoulder responsibility in the lumber-yard for the time being, failing which Mott says:

"Let me know and I will quit my school life, for I think you ought to go and *just as soon as possible*. . . . Give me a good education and with God's help I will not make a failure of life even if I do appear that way now; I am trying my best to improve my opportunities."

A letter that will strike a responsive chord in most students was written on November 13, 1884, at the age of nineteen, from Fayette. It began: "My expenses this term have exceeded my calculations," followed by a detailed list of the offending extras,

which include a new hat, a military knit jacket, and extra school-books, in addition to an excess expenditure on wood and lights owing to the absence of his room-mate through illness. He then worked out a plan by which, in order to help his father and earn his own way, he would stay at home from college during the following winter, working in the lumber-yard while his father went away and rested.

Some months later his alarm over his college expenses increased. He wrote to his father (April 27, 1885):

"I hear that you have returned and hope that the vacation has helped you; I would like to see you very much, but I don't think I can come home until the end of the term because of my other expenses. It does seem as if my expenses increase as I advance in my college course, but the reason they run up this term is because I had to buy a pair of shoes and am also rooming alone (which costs seven dollars a term more); then the apparatus and material I have had to get in the Botany class raise the amount until it scares me. I will get it back some day. I need forty dollars as soon as you can spare it to finish the term with. I have worked harder this term than ever before and am standing it well; I exercise in the military company each day and also use my boat and I have adopted the habit of getting up in the morning at half-past five which works very well thus far. . . . I am in the oratorical contest which comes off during Commencement week and am putting in some solid work on my oration."

The Honourable William Larrabee, Governor of Iowa, had a very high respect for Mott's father and for his son's ability. The project was definitely mooted by him as well as others of young Mott's entering the law with the further outlook of a possible political career. He had many talks with Professor Colegrove over this. On the other side was the appeal of carrying on his father's business as a lumber dealer, which was the natural thing for an only son to regard as his work. During the vacations, as we have seen, and even at times during the spring term at college, when his father was very busy, his son's help in the yard seemed essential.

His mind was working on the problem of vocation and it is evident that glimpses had already opened of leaving the lumber trade for a professional career. When within a fortnight of his eighteenth birthday (May 13, 1883) he wrote to his father:

"About selling the lumber-yard, your judgment will be far better than mine; my conviction is that should I ever enter that occupation it would pay best to locate farther west; again, you have too much to look after, so if selling the yard will lighten your load, I think it will be best; for my education is not what it should be yet, and now is the time I should get it, don't you think? . . . I am thinking all the time of what I should do in this life and will settle it soon I hope; this much I have settled, that if ever I should enter a profession I will need a much more solid education than I now possess. The present age demands highly educated men. I cannot get a broad enough basis in Fayette alone, but I think it will be advisable to graduate here in the first place. If I preserve my health, the money that goes into my mind will come out some day; such is my determination. I am so thankful that you have been so situated that you have been able to give me such opportunities to improve and I assure you I am improving them as far as time and strength will allow; I am more thankful though that you brought me up with an interest in lasting things."

In the autumn term of 1883 the pastor of the local Methodist church, Dr. T. E. Fleming, planned a number of religious services for students. He asked Professor Colegrove to take charge of a meeting for men students to be held each evening at the college. Professor Colegrove records:

"In one of these meetings Mott arose and in manly, simple, eloquent language told us his religious experiences. It was partly confession and partly profession. He had been converted in his home town of Postville a year or two before coming to college, but he had not let any one know it in Fayette, nor taken any part in the religious activities of the college. He now said he was ashamed of this and was determined to live an open, active, religious life in the future. We were all very greatly impressed. From that time on he was a faithful member of my Sunday school class for young men and a working Christian. Some time afterwards a Young Men's Christian Association was organized at the college. Mott was a charter member and one of the most efficient and faithful workers."

He was already feeling the need for wider horizons than he

could find in Fayette. In 1884-85 he was discussing with Professor Colegrove the possibility of getting to one or other of the universities where students prepared themselves in the liberal arts for the theatre of law and politics. The effect of his obvious power in debate at that time and his love of the conflict of the Philomathean's parliamentary and legal fights was to intensify a natural bent towards entering a political life-work.

A struggle began to develop in him. He quite clearly felt an ambition to work through law toward a political career. On the other side was the call to a more specifically religious service. Pressure was brought to bear on him from more than one side toward committing himself to religious work. He felt a desire to escape from this pressure.

This feeling, together with a longing to get to some great centre of learning with a curriculum and a staff larger in range and with wider horizons than were possible to Fayette, made him begin to inquire into the possibilities of other universities. He was far from being discontented with Fayette. Both then and in his whole subsequent career, he not only treasured a strong affection for Fayette itself, but maintained vigorously the creative essential service that the smaller type of college gives to the world. Indeed, fifty years after entering Fayette, at its Commencement ceremony in 1932, he reiterated in strong and moving terms the priceless value of the small college in permitting that personal, direct contact between the student and the professorial staff which, as the ancient universities in England have shown, is the most transforming and powerful of all educational influences.

Mott began to consider and discuss the question of going to a larger university. He wrote to a number of different American universities to get from each the catalogue or handbook describing their curricula and giving lists of their professors and other information. The list included the University of Wisconsin, the University of Michigan, Cornell, Johns Hopkins, Yale, and Harvard. The choice soon narrowed down to Michigan and Cornell because it seemed to him that they had at that time the best provision in the Faculty of History and Political Science, which he considered basic to preparation for his legal and political future. He was seeking freedom of thought and action; access to those broader fields of science and general culture of which Fayette had given him the taste without adequate equipment for its satisfaction. Cornell University,

whose first president was the liberal and forward-looking scholar and publicist, Andrew Dickson White, and in whose founding the Oxford radical historian and economist, Goldwin Smith, with his passionate belief in the virtue of liberty, had played a great part, seemed to offer the finest discipline of mind and spirit. Mott's parents gradually became reconciled to this wider flight of their son. So, in the first week of September 1885, at the age of twenty, he was on the "limited" train speeding eastward toward the state of New York to enter Cornell.

## CHAPTER III

### THE STUDENT AT CORNELL.

Morr found the journey to Cornell exciting. His excitement found vent in the letter in which the jolting of the train tells its tale. Written on little pages out of a loose-leaf notebook, it gives eager descriptions of Niagara Falls, and of an amazing garden of flowers at Rochester which he is eager to transport to his mother. His first letter after reaching Cornell, dated September 14, 1885, glows with enthusiasm for the beauty of the place.

Going from the station at Ithaca to the campus of Cornell he climbed the steep hill called Buffalo Street. The Cornell campus is surely one of the most beautiful for situation in the world. The city of Ithaca is flanked by a west hill and an east hill. Cornell University is on the east hill and owns virtually the whole of it. A deep gorge runs on two sides of the campus. Down each ravine a stream broils, cascading in frequent waterfalls. In the broad valley to the north-west, Cayuga Lake lies, stretching for some thirty miles or more to the north, being one of the chain of the five "Finger Lakes." The sunset across that lake and the distant hills behind it, as seen from the crest of the campus, moves the spirit by its quite unusual beauty. It blends the thrill of a wide horizon seen from a high place, a superb perspective of valley behind valley, with the peaceful loveliness of the lake and the more intimate beauty of the green slopes that fall away at one's feet.

He went to White Hall, named after Cornell's first president, Andrew D. White. Senior students were waiting in that building in the rooms of the University Christian Association to help new students. They found him rooms in a home in Buffalo Street, on the right-hand side going up the hill. He paid \$2.50 a week for the room, which he halved by getting a room-mate to share it with him, and \$3.50 a week for the food. There were five other students in this house, two from Long Island (one a Quaker, the other a Catholic), two from Ohio, and one from Illinois. His room-mate, George Winthrop Ames, became an



CORNELL UNIVERSITY. VIEW FROM THE AIR





intimate friend—a twenty-year-old Methodist student from Vermont taking a civil engineering course. After a year he moved across the road to another similar house, where he roomed for two years. He now attributes a great deal of the fine physical condition in which he kept during his college course to the fact that every morning in term time during three years he walked a distance of more than a mile up that hill to the University by eight o'clock in the morning to lectures and down again to luncheon, with, usually, a second journey up and down in the afternoon.

The senior men in the Christian Association sent men to call on him in a friendly way. That senior students should go out of their way to do these acts of kindness to a new student, feeling very lonely, made an indelible impression on his mind. He realized later the great strategic value of such action in relating a student to the Association. He joined it, but did not at first take a very active part.

Most students will recall a good many of the feelings expressed in his second letter to his mother (September 20, 1885):

"It seems like an age since I left home. The last week has been the longest of my life. The reason is because I have been cast among total strangers. The way is getting brighter now because I am getting somewhat acquainted. I joined the church this morning and the University Young Men's Christian Association this afternoon; I am very glad I did so for it will throw me among the best-hearted people and students; considering the short time I have been here I think I have been very fortunate and in a few terms I will feel as much at home as I did at Fayette. Although the first of my stay here may seem a little strange and lonesome I am sure that in the long run the change has been for the best."

In his first term he took Latin, geology, Greek history, English history, mental philosophy, and essay writing, with a short course on hygiene.

One of his motives in leaving Fayette, though not the greatest one, was to get away from the pressure there that was shepherding him towards religious work. He had in mind as alternatives either to take law and go into politics, or to follow the parental pressure and go into his father's lumber business, which was prospering and had large possibilities of development. In a

letter (November 1, 1885) he shared his sense of the difference between life at Fayette and at Cornell.

"I joined the Cornell Mock Congress last night. It consists of a senate of twenty members and a house of representatives of forty members and is run on the same plan as the U.S. Congress. Juniors and seniors only can join the senate; so I entered the house as a Republican from Iowa. I did not intend to participate in the work last night but when the High Licence bill was brought up a big-headed dude who never saw beyond the Mississippi made a speech in which he cast slurs on Iowa prohibition,—this fired me up and I got up and pitched into him and forced him to amend his bill. This is the first speech I have made in Ithaca.

"To-day I led the Young Men's Christian Association weekly meeting. We had over 100 present among whom was the president of the University. I have been elected as one of the delegates to the New York State College Young Men's Christian Association Convention at Hamilton College about 100 miles from here; I think I shall go."

Within two months of his arrival at Cornell (November 8, 1885), when writing to his mother on a rainy Sunday afternoon criticizing a sermon "addressed more to the intellect than to the heart," he praises that of the previous Sunday by the president of Syracuse University:

"I don't like such sermons but I do like such sermons as the Reverend Mr. Simms, D.D., the president of the Syracuse Methodist University, gave last Sunday; I wish you could have heard him. If I thought I could get to be as powerful a preacher as he is and do as much good I would fit myself for the ministry directly. My life-work must reveal itself to me before long. I have long had a feeling within me that I was meant for something more than a business life; it has been my ever present ambition to do something for the world. In what sphere that work is to be done is not yet clear to me. This much I do know and that is that conscience says, 'Get a broad education, test the bent and faculties of your mind, find out where your power lies, don't expect the work until you have the necessary preparation.' If I follow that conscience it does seem to me that I will be drawn into the field intended for me. Am I wrong?"

He was to his intense surprise elected vice-president of the Christian Association in the first week in December, "something that rarely takes place in a student's first year. We have decided to publish a monthly Young Men's Christian Association paper. It is our determination to make our Association the best of all college Young Men's Christian Associations."

In the winter of that year a famous cricketer, J. Kynaston Studd,\* brother of C. T. Studd, one of the "Cambridge Seven," came with his young wife to Cornell. Studd had, six months after his marriage, crossed to America in the summer. He was at the Northfield conference under Dwight L. Moody's presidency. Luther Wishard and C. K. Ober, student secretaries of the International Young Men's Christian Association, conceived the idea of J. K. Studd's visiting a number of American universities. By this time he had moved on to California. Moody cabled to England to Quintin Hogg, who was then head of the London Polytechnic (which Studd was serving), asking if he could be liberated to stay in North America for the winter and make a tour of the universities, holding meetings there for men, while his wife spoke to women students. Hogg agreed and Mr. and Mrs. Studd spoke at Yale, Harvard, and a number of other universities, reaching Cornell on a fine crisp dry winter afternoon. The date was Thursday, January 14, 1886.

Studd began his first meeting on Friday evening in the old botanical lecture hall in Sage College—a building now transformed into rooms for the women students. He had not been announced as talking on any particular subject, and Mott had hesitated long as to whether he should go to hear him. It was natural that a student should wish to hear what this famous athlete from abroad had to say and to see what he was like. Mott arrived after the meeting had begun. On opening the door and going in he found the room pretty full of students and Studd already speaking. As he took his seat Studd spoke words that went straight to his heart. A battle began in his will that evening. On the next day, the Saturday, at two-thirty o'clock he summoned up his resolution and sought an interview with Studd, in whose diary, which he has retained, the entry appears, "At 2.30 I had a visit from Mott: talked on Christian work." He very wisely directed Mott not to rely on any dogmatic

\* Now Sir Kynaston Studd, ex-Lord Mayor of London, to whom the author is indebted for these facts.

conclusions arrived at by other people, whether creedal or otherwise, but pointed him back to original sources, directing him on the one hand to study his New Testament, and on the other hand in particular to place his reliance upon a personal relationship with Christ for the guidance of his life.

The battle was won. It was in fact the decisive hour of Mott's life. From that time onward, he gave himself with growing enthusiasm to the work of presenting Christ to students. He had other interviews with Studd and there was a final meeting on Wednesday, January 20, of which, oddly enough, when we go back to the original records, we find both in Studd's personal diary kept at the time, which he has been good enough to show to the author, and in an article written by Mott in the magazine of the Association in Cornell, almost identical phrases as to how hard it was to part. At that meeting Mott and a fellow-student named Grant, who was to have a strong influence on his life, spoke. Studd's diary reads, "Mott and Grant acquitted themselves like men."

Before leaving the United States to go home to England Studd wrote to Richard Morse, then General Secretary of the International Committee of Young Men's Christian Associations in North America, and said, "Of all the students with whom I have come into contact during this tour among the universities, there is one man you have to keep your eye upon as a leader in your work, Mott of Cornell." Sir Kynaston Studd, when the author asked him what struck him as outstanding in Mott's life-service, replied with singular penetration that unlike so many people who, in dedicating themselves to Christ, try to change their characteristics, Mott had taken the gifts of analysis, order, organizing capacity, and the logical presentation of argument, backed by the mass and momentum of facts that had inspired his legal and political ambitions, as well as the business capacity developed in his father's lumber-yard, and used these in religious service as a life-work.

Pressed at the Indianapolis convention of the Student Volunteer Movement in 1924 to narrate this decisive experience, Mott said:

"No sooner had I taken a seat in the rear of the botanical lecture room, where the meeting was being held, than I heard the speaker give three short sentences which proved to be the turning-point in my life. These were the three sen-

tences: 'Seekest thou great things for thyself? Seek them not. Seek ye first the Kingdom of God.' These words went straight to the springs of my motive life. I have forgotten all else that the speaker said, but on these few words hinged my life-investment decision. I went back to my room not to study but to fight. Next morning I went down into the solitude of one of the gorges by the waterfall. At two-thirty I mustered up courage to seek an interview with Studd and found him in his sports clothes bent over his Bible. Studd, in a most discerning and sympathetic way, made me see the reasonableness of consulting for myself the source book of Christianity, the New Testament, and helped me to see the wisdom of using my will to follow the gleam of light leading Christ's way.

"The great surrender to Christ as Lord came later. One friend helped me on the way Christward by advising me to forget myself in the service of men in real need—the county jail—and to devote much time that year to helping unfortunate, hardened, debased, enslaved men. This experience helped greatly to bring near to me Christ Himself as a reality. In following the advice to give myself to hard, honest study of the original writings or records about Christ, I undertook a somewhat thorough study of the Resurrection. I shall never forget the day when, with the papers containing my notes spread out on the desk and on the faded rag carpet, I was able with St. Thomas to say to Christ with intellectual honesty, 'My Lord and my God.' I at once wrote to my father who had held for me, an only son, a prosperous business, and told him to dispose of it, for I had seen a vision, that vision of Christ as Lord—and, therefore, the One who alone has the right to determine the investment of one's life."

On Sunday night, January 17, 1886, while Studd was still at Cornell, Mott sat down to write a letter to his father and mother bearing news that was more momentous than any he had yet had to tell. It began:

"I have glad news for you for your prayers have been answered. The past week has seen a great change in my plans for life. . . . I came to Cornell intending to devote my energies through life to the legal profession and the service of my country; I can truly say that I never was prompted to any other calling than this previous to coming here, but since I have been here I have not been contented with my plans and

there has been a constantly increasing impulse in me urging me to devote my whole life and talents to the service of Jesus. I at first warded off this prompting, but it gave me no rest and so for several weeks past I gave up and determined to see where the spirit would impel me.

"About the time I decided on this course I became intimate with a young man of my age in the Christian Association who was in the same frame of mind exactly as was I. We had several honest talks on the subject, read some sermons on this line and also the Bible. I also recalled Bishop Simpson's lectures on the call to the ministry. This all took place last term. I did not settle the point, so I then went to God in prayer and night after night I implored Him to reveal to me in an unmistakable manner what He would have me do in this world. This term came and my prayer was unanswered; last week opened up and still I was in doubt; last Tuesday noon found me very earnest but yet vacillating. After dinner that day I went up to study with my friend and although we needed every moment to get our lesson something forced us back to the old question; and we did not look at a textbook that afternoon. We talked over the whole matter candidly and coolly, and closely examined each other. I never was so earnest as then in my life; it was the same with Grant: we went right down to the bottom of things and looked at our motives and in silence listened to conscience. Mine would say nothing but 'Consecrate yourself to My service.' We then went upon our knees and God told me in reply that I must work in His vineyard. . . .

"Since that moment I have been free from a great load. All that oppresses me now is a deep sense of my weakness and imperfection. I have a hard fight before me in crushing self but it must and will be done. . . . It is a glorious life and a field for great usefulness that opens up before me. And now, dear parents, you who have done so much for me, pray that I may be kept pure in heart and inspired with a love for souls. That your lives may be spared to see me do much for Christ is my prayer."

It is clear, from the silence of this letter with regard to the Studd meeting, that although Studd's words, coming in the days of this inner spiritual conflict described in the letter, had fired the train of decision, he was eager that his parents should

share the sustained thought rather than get the impression of a sudden and possibly transient emotional crisis precipitated by Studd's address.

A fortnight later his letter to his father (January 31, 1886) says:

"The change that I wish to mention is that I get up every morning and study the Bible one hour before breakfast. We hold a Bible class in my room, Sunday morning at 9.30, where six of us review what we have learned during the week. I find that my ignorance of the Scripture is very great and I am determined to remove some of it.

"The other new feature is that a friend of mine, named Moody, and I hold services in the jail. This morning we had eight convicts as an audience, and they are pretty low in the scale of humanity. We took song books and some of them joined in the singing, some knelt in prayer and they listened attentively to our remarks and wished us to come again. On the whole I think we did some good—I know we did no harm."

Mott immediately set to work in the service of the Christian Association at Cornell. Within a few weeks Volume I, Number 1, of *The Association Bulletin* was produced. Its principal content was an article on Studd's visit. It concludes, in words that obviously came from Mott's pen:

"After his farewell meeting Wednesday evening a little prayer meeting was held. Only a few remained, but they pronounced it the best meeting of them all, and no one who was present will ever forget the spirit that made itself felt there. It was very hard to say good-bye to Mr. Studd, for he seemed like an old friend; and as we pressed his hand for the last time and wished him a hearty God-speed, it was as if we were tearing our hearts asunder, so greatly had he endeared himself to us during the brief week of his stay."

In the old rooms in White Hall at the north end of the long row of buildings on the west side of the central quadrangle of the campus an open service for students was held every Sunday afternoon. It was of the forum type. Every Friday afternoon they held another meeting for workers. This gathering for prayer and for conference together lasted some thirty minutes. The fellowship of this Friday meeting was one of the things that

most of all helped Mott to keep his religious faith firm while launching into the deeps of philosophy.

The prisoners in the jail were men on shorter terms of imprisonment, in some instances for only thirty days; so Moody and Mott felt that they must follow the men through on their release. Mott would on Sunday stand in the corridor of the jail and address the men who were behind the bars. They never spent less than two hours in the jail and often were there for the greater part of the day. Not only did this involve presenting to them the personal claims of Christ, and of His power to change men's lives, but, for instance, carrying into effect after their liberation practical efforts to find them work, and to reconcile them with their alienated families or employers. Mott confesses that "it takes all your heart and all your head—and then something else—to help these men to take the step from knowing their duty to doing it. We never gave money," he recalls, "but tried to get the men positions, and to help them meet successfully the onset of their old temptations." This personal work quickened his interest in a course of lectures which Professor F. B. Sanborn of New England, the sociologist, gave upon the defective, dependent, and delinquent classes. Mott and others visited state prisons and reformatories and an insane asylum in company with this notable expert. He thus from the outset got a vision of the social implications of Christianity.

The work in the Cornell University Christian Association took on a new lease of life after the coming of Studd and Mott's decision. Within a very short time its membership had leapt from forty, the total when Studd arrived, to 150 under the presidency of Grant with Mott as vice-president.

In response evidently to a letter from his mother who had set her heart on John, as the only son, sustaining and developing his father's business as lumber merchant, we have a letter on February 7 that begins very tenderly by assuring his mother that his decision to serve Christ in some form of direct ministry does not mean that they will be left uncared for in their old age. "But I must not desert my Master. . . . Just as sure as I waver in this determination and turn back I feel that I shall fail in life." He went on to describe the struggle that he had within himself:

"My own spirit says, 'You are gifted for the legal profession—by work you can achieve eminence in that field—friends whom you respect tell you you are meant for that work. Therefore



go in and win!’ Again the same spirit says, ‘Go into business—your father has built up a fine trade, and you can have the benefit of his experience and work on his good name and by energy and application you will acquire property. . . . Your grandfather and many other dear relatives who know your own nature better than you do yourself say, Go on the farm—it will be a peaceful, healthy, contented, happy life—you will always be sure of enough and to spare—you will never be without a home, therefore settle down on the farm.’—This same spirit says, ‘You can do enough good for the world in either of these spheres’ and further it says, ‘You are not physically capacitated to bear the arduous duties of the ministry.’ This spirit stops not here, it taunts me still more saying, ‘Just think what your friends and acquaintances will say: think how foolish they will call you for relinquishing such fine opportunities as you have in the political, commercial, or farm life.’”

“ . . . . On the other hand there is a still small voice saying, ‘Go ye into all the world and preach the gospel to every creature—the harvest is great but the labourers are few—he who would save his life shall lose it, but he who would lose his life *for my sake* the same shall save it,’—it points out a world full of sin everywhere in heathen lands, in the slums, in the glittering parlour—it shows thousands of young men throwing away their talents and going down each year—it shows a Church in many places yielding to worldliness and losing the old spiritual fire of Fletcher, Wesley, and Whitefield—it shows a Church at ease in Zion, a world trifling with the things of eternity. It calls to mind what a Saviour has suffered for me—how He has saved me from my sins—how He has called me back from backsliding—how He has given me Christian parents, how He has placed intellectual advantages of rare type in my grasp—how He has prompted me to the work. Can I in the face of such promptings turn from them?”

Meanwhile his letters blend news of the student Association work with the fellowship of university life such as the banquet with his class, the sophomores, numbering about a hundred, to whom he was still a comparative stranger, as he was not with it during the freshman year. He writes (February 14):

“Our services in the jail are beginning to show fruit. I led

this morning and then my friend Moody and I had personal interviews with each convict. The result was that four out of the seven expressed a desire to find Christ and asked for prayers and promised to pray themselves; the other three are as yet indifferent, but it did me good to see the four come out. One of them that I talked with was fifty-six years old and his life has been spent in sin. . . . I guess no one has ever spoken to him about his soul before—when I talked with him he cried like a child and I believe he really means to stand firmly for Christ.”

In March he reported that five of the convicts were to be released, all of them “converted, although they came to the prison hardened sinners. As I shook hands with them for the last time. . . . it did indeed cause me pain, for they have become dear to me in the struggle for their souls.” He told how half a dozen of the students met in his room every Sunday morning “to acquire facility in using the Bible in personal work,” and that it involved for himself half an hour’s study of the Bible every day to be prepared for this. He planned more study of the works and lives of men like Fletcher, Wesley, and Moody, feeling that the more of this he could get the better, “provided I do not chill my spiritual nature or become pedantic.”

We discover a first glimpse of the desire for wider horizons of experience through travel in a letter to his mother in which he told how he had written to his elder sister, Clara, then in Germany learning music and the language.

“I realize more fully than ever,” he said (March 21, 1886), “since I have heard Professor Hewett’s lectures on Germany and German literature, what a splendid chance she has to improve herself, not only in music but in contact with the antiquity and present of the highest educated nation. I would not object to taking a trip up the castled Rhine and among the retreats of the Thuringian forest where Luther and Goethe, Schiller and Frederick the Great spent so many days.”

In the same letter he recorded joyfully how two prisoners in the jail—one a drunkard twenty-five years old and the other a man of sixty-three—had “decided to lead a better life.” He was in the thick of examinations and the letter was only finished two days later, when he discussed a book on *Consecration* “which

Mrs. Purdy, my class-leader, lent me." He was also reading a book in German "to see what command I have over the language: I am glad to say that I can run over eight pages an hour without much trouble; an achievement that would have staggered me one year ago." After this he went on to discuss the equipment that he would need if he was to become a minister. "To meet the spirit of our time . . . one must be deeply educated." In addition to Greek and Hebrew, he included natural science, the life of the nations, literature, and "human nature."

An event that was to be in a high degree both formative and decisive now loomed ahead. C. K. Ober, student secretary of the International Committee of Young Men's Christian Associations in North America, sent to Mott as a leader of the Cornell University Association an invitation to the first international, interdenominational student Christian conference ever held. Luther Wishard, Ober's colleague, had suggested to Moody, the famous evangelist, that he should hold a conference purely for students, on the lines of those that he had already for some years held for Christian workers in general at Northfield, in the Connecticut valley, where he lived. The idea pleased Moody, but he was reluctant to preside over students. When this hesitation was overcome invitations were sent over Moody's name by Wishard and Ober to colleges and universities throughout North America. The place of meeting of this Bible study summer school was to be Mount Hermon, which overlooks the Connecticut valley a few miles from Northfield, Moody's home. He, with an authority and a psychological insight that modern summer schools cannot command, planned a summer school of nearly four weeks with only two hours a day for meetings, the rest of the time being given to recreation and the enjoyment of talk on the hillsides, climbing the mountains, and bathing in the Connecticut River.

"Mr. Moody," Mott told his parents (on April 24, 1886), "has room for only about 200 men and he has therefore in order to extend the influence of his work as far as possible decided to receive *only one* man from each college in the United States which has a Christian Association. He wishes not only to benefit the individual student, but also the institution which he represents. Accordingly he has requested 'that every college Association should select as its represen-

tative a student who will be in college *at least two years longer*, and one qualified to impart to others during that time the benefit which he shall have received.'

"The invitation offers to Christian students a rare opportunity of spending enough time with Mr. Moody to gain the benefit of his thorough practical experience in Christian work and of his knowledge of the Bible for use in such work.

"Out of 150 members in our Association they have chosen me to represent the Association. According to Mr. Moody's requirement that the delegate should be a freshman or a sophomore, no junior or senior can be sent. Owing to the active part I have taken during the past year in the Christian work in the University and owing to the deep interest I am taking in such work—they have seen fit to select me. It was necessary that I make my decision at once in order that the Association could report to Mr. Moody at the time he appointed. I thought and prayed over the matter a day; I was then convinced that it was my duty to go . . . I do not think you will object to my decision."

The letter goes on for five more pages in which he carefully faces every objection that could be made on the score of money or spending time away from home or of the need of complete relaxation, and even offers to sell his beloved *Encyclopædia Britannica* if need be to meet the cost, which, by the way, for the whole month was barely fifty dollars. Every page tingles with the desire to get "the secret of Mr. Moody's power . . . I have enough zeal but not enough knowledge."

His mother's reply raised the objection that he was needed at home for his father's sake and especially in the lumber-yard; and that he would have a later chance of the same kind. In a long, sensitive, and affectionate letter of eight pages to his father he faced this issue and said at the end, "If you are not willing and eager for me to go to Mount Hermon let me know and your will shall be done and gladly too." In the course of that letter, he said, "You and Mother do not recognize the change that has come over me since I was with you. You look at me as the same impulsive, hot-headed boy, jumping at conclusions and not reasoning everything out and also think of me as the same selfish creature." He then explained how, for his life-work of "soul-saving," "I am just hungering and thirsting to come in contact with a man who will set me on the right track for the souls

around me. . . . The most noted man of this kind is Mr. Moody." This and a letter written in the same week as the above to Mr. and Mrs. Mott by the Methodist pastor at Ithaca, John F. Clymer, won the day. The parents agreed that he should go to Mount Hermon. In his letter gratefully acknowledging their agreement that he should go, he records that under the stimulus of his class-leader, a saintly old woman, he had joined the Young People's Missionary Society and within three weeks he had swung them to decide to raise sufficient money to educate two Japanese at a mission school instead of one. In summing up those decisive experiences, he says that the three things which helped him were the influence of that unlearned Christlike woman, his class-leader, the experience among the prisoners, where he saw the power of Christianity, and his Bible study centreing in Christ Himself.

His mother's anxiety as to the work that he was doing continued. He wrote (May 2, 1886):

"Don't worry about me in the jail; that Christian work in the jail has brought me nearer to God than anything in this world. I shall always look back to it with feelings of the highest joy, for it was there that I led my first soul to the Master."

That same letter begins by saying, "The apple, peach, and pear trees have been in full blossom for a long time and the leaves are about all out. Ithaca is just as lovely this spring as it was last fall."

The summer school authorities decided to allow universities to bring more than the one student from each. C. K. Ober at Mott's request came to Cornell to advise him on a number of questions. Together they secured a total delegation to Mount Hermon of ten men. The fifth issue of *The Association Bulletin* in June, 1886, contained an advance description of "Mr. D. L. Moody's Summer School," written by Mott.

Inasmuch as almost a fortnight elapsed between the end of the semester and the beginning of the students' summer school, Mott decided to walk a good deal of the way from Ithaca in New York State, eastward to Mount Hermon in Massachusetts. His journey with a fellow-student named Haywood from Cornell to Mount Hermon, above the Connecticut valley, was variegated in character. They travelled by rail to Saratoga, walked up Mount McGregor and on to the head of Lake

George. There they hired a boat and rowed it for forty miles among the islands for two days. They slept on an island in Lake George on the pine needles under the trees. Thence they walked down the bank of the stream to Lake Champlain and on to the village home of his room-mate, Ames, in Vermont. The three then took train to Mount Hermon station on the Connecticut Valley Railroad.

The students' summer school under Moody's leadership met for twenty-six days, from July 7 to August 1. It gathered 251 men from eighty-nine colleges and universities in different parts of the United States of America and Canada, with a small group from other lands. There was only one full meeting each day. The students could thus get plenty of exercise and recreation. The distant hills, the groves of trees, the curves of the river valley make it a place of deeply satisfying natural beauty. It provides an inexhaustible variety of walks. A ferry-boat pulled by a wire across the river carried them toward the more distant mountains. This all led not only to recreation but to life-long friendships. Under the trees on Mount Hermon the men gathered in the long afternoons to ask questions of the speakers and in the evenings to talk with one another, to pray to God together, and to meditate and pray alone. Mott had a leather-bound notebook in which he analyzed every speech, with headings and subheadings and a carefully prepared index. He made rough notes while the address was going on during the morning and in the afternoon carefully copied them into the book in ink, underlining with red ink what appealed to him. These notes run to 132 pages. The keynote of the conference is set down as "He that winneth souls is wise." Many pages are devoted to an analysis of the whole series of Moody's Bible talks.

Two weeks passed before there was any mention whatever of missions. Then on one page we find in large capital letters underlined in red ink the title of a powerful address by Dr. Pierson which made a profound impression on Mott: "All Should Go and Go to All."

Toward the end of the period the meeting was held which, next to that of Studd at Cornell, exercised the most decisive influence on Mott's future. One of the students, Robert Wilder, of Princeton, a quiet and modest man with an intense spiritual passion, summoned up courage to go to Moody and suggest the then entirely novel idea of a meeting to be addressed solely by students of different nationalities. Moody was rather startled

and asked the advice of Wishard and Ober, who backed Wilder's idea. Moody consented and so the meeting was held, known in the history of the student Christian movement as "The Meeting of the Ten Nations." It is a misnomer, as three of the students were the sons of American missionaries in China, India and Persia. Besides these there were a North American Indian, a German, a Dane, a Norwegian, a Japanese, an Armenian, and a Siamese, Boon Itt, who later became a power in the Christian Church in Siam and whose son has become president of the Christian Association movement in Siam. Each student made a three-minute speech on the need in the land that he represented. For Mott it opened a window on a new horizon. "Men," he said, "were moved to the depths of their souls. We went out of that meeting not discussing the speeches. Everybody was quiet. We scattered among the groves. I have heard of nights of prayer. That was one of them. I know many men who prayed on into the late watches of that night. The grove back there on the ridge was the scene that night of battles in which the unselfish and heroic in men won the victory."

Robert Wilder's sister, Miss Grace Wilder, had it laid on her heart to pray that out of this conference to which her brother was going 100 students would volunteer for service in the foreign mission field. Her brother joined in these prayers, and he shared his concern with a few others. He talked with Mott about it as they went down together to swim in the Connecticut River. A small group of these men who had decided to give their lives to service in the foreign field met every day at a given time for prayer. It began under a tree. As the meeting grew in volume the men went into a classroom in Recitation Hall. One after another, men came to the decision to volunteer for the field. Mott himself joined the group. He described the culmination thus in a speech:

"The conference was drawing to a close when another meeting was held of which we do not talk much. It was too sacred . . . We were meeting there in the dusk. Man after man arose and told the reason why he had decided to become a Volunteer. God spoke through reality . . . It was not strange, therefore, that during the closing hours of that . . . conference the number of Volunteers greatly increased. At the beginning of the Mount Hermon conference less than

half a dozen students were expecting to be missionaries. By the last day ninety-nine had decided and had signed a paper that read, 'We are willing and desirous, God permitting, to become foreign missionaries.' . . . Ninety-nine had signed that paper . . . The conference closed, but the next morning those ninety-nine met for a farewell meeting of prayer. . . It was in a room in Recitation Hall. There were not seats enough and some had to stand. We knelt, however, all of us, and while we were kneeling in that closing period of heart-burning prayer the hundredth man came in and knelt with us."

The author has before him a tiny olive-green pamphlet so small that it will go into a waistcoat pocket, in which the names of the 100 Volunteers were then printed. It is an historic document, for out of it two years later sprang the Student Volunteer Movement for Foreign Missions, over 13,000 of whose members have been thrust forth into all the mission fields of the world.

Mott held the ten men from Cornell together as a unit. At the close of every day he reviewed with the group all that had happened in order to work out its application to Cornell. By the end of the conference they had a clear policy worked out for the next academic year.

At the close of the Mount Hermon conference four men were chosen as a missionary deputation to the colleges and universities of North America, on the model of the Cambridge Seven who visited all the British universities. Mott was one of those chosen. He, however, came later to the conclusion that his first duty was to carry his education further by concentrating on his work at Cornell University for the next two academic years, 1886-88, and to apply to the religious life of Cornell what he and his group had learned at the Mount Hermon summer school.

At the beginning of the new academic year in September, 1886, he threw himself enthusiastically into helping the 400 new men coming into residence to find rooms and board. In a letter to his parents he writes: "Well do I remember what a strong influence it had on me one year ago when I came out of a good Christian home to find such warm hearts and willing hands to help me." The tone of the letters and their expression are altogether more mellow and mature than those of only three



months earlier. The atmosphere of Mount Hermon and contact with the leaders and such students as Wilder, of Princeton, were principal factors in the change.

"I am kept busy all the time," he writes a fortnight later, "but I have my work and rest hours so systematized that I can do my work without much strain. And I find that I can accomplish much more by having a time for everything and everything in its time. I go by myself one hour each day for meditation and prayer on this work and I find that it lifts me right up so that I go back into the battle with courage and cheerfulness. I have the assurance within me that God is going to use me in this university and community if I be but humble and devout."

It would be difficult to sum up more succinctly the secret of his subsequent work than in those sentences. He was now president of the Christian Association of the University, which in its membership grew during his administration from 150 to 330.

The fact that the meetings crowded out all available buildings made him already convinced that "the day is at hand when we shall need a new building, for we have not room to meet the demands of the work." That is the first sentence that he wrote forecasting work that under his leadership was destined to set buildings for the help of youth in most of the strategic cities of both Americas and of Asia as well as of the new states of post-war Europe.

Already in October he is able to assess some element in the effect of this responsibility upon himself. In a letter to his father (October 10, 1886) he says:

"The office of president of the Christian Association is not only enabling me to do much good but I can see that it is doing me a wonderful amount of good. I have to concern myself with the religious interests of the whole student body of 800 and lay out work for and keep at work 200 or more of the members of the Association. I have to be acquainted with every detail of every department (and there are many of them as you will see by looking at the committee lists on the last page of the *Bulletin*) in order to see that everything is done properly. Moreover I have to be posted on the work better than any other man in order to be in advance so that I may be a leader.

"It is a fine discipline in studying human nature, for as you know it requires tact to assign men to proper committees, to keep them at work, and to make everything move harmoniously. It trains one to be prompt, to think for himself, and to be methodical. I do not know of any position that I could ever occupy that would be any better mental drill—and looking at it from the highest standpoint I never expect to stand in a more responsible position in my life. Here where young men, who are to control the thought of the country in days to come, are *making decisions for life*, how important it is that the cause of Christ should be presented to them! I face the work humbly and courageously and with perfect trust, for I know it is God's work and He will give me grace and strength to perform it. I have systematized all my work so thoroughly that it does not interfere with my university work nor my health. I never did feel better in my life than I have this fall and I lay it to going to bed at ten o'clock, taking exercise and a cold bath every morning, spending an hour outdoors in the afternoon, and what is of infinitely more importance, spending an hour in prayer and meditation every day and never fretting about anything because, as Wesley used to say, 'to fret is just as bad as to curse and swear.'"

His sense of the equipment needed for his life-work is now widening to more spacious horizons. He writes to his father on October 30, 1886:

"The draft for \$75 at hand and I am grateful for it. I assure you I shall make every cent count. I never have wasted money intentionally, and it makes me more careful every day as I think how much my schooling has cost, and is to cost before I can go forth into the grinding competition of modern professional life with a feeling of fitness. Every calling needs well-educated men but none more so than the ministry. We must be prepared to meet the materialistic philosophy; we must be able to meet men on scientific fields and fight for God; we must be thoroughly informed on the social and political questions of the hour if we would strike at the root of the evils that are gnawing right into the vitals of society and the state. My great temptation is to get into the active field too soon, but I am determined to hold myself back for several years yet and lay broad foundations. The

lectures I am taking on the science of education reveal to me how very superficial my education is."

In the same letter we discover the essential line of teaching with which he was, when he had developed it through experience, to be of practical help to generations of young secretaries whom he had recruited and was training for work.

"There is one verse in the Bible which has broadened my view of life very much. It is: 'What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.' I Cor. vi, 19, 20. I feel that I am not my own but belong to God and must make everything count for Him. It tells me to 'glorify God in my body and in my spirit': that means that I must take very good care of this *body*—I must give it sleep, exercise, proper food so that it can be able to do most for God; this *mind* must not be allowed to rust: it must be sharpened, polished, quickened; and this *soul* must be fed and exercised daily (just as much as the body or the mind), so that I may present it to God not stunted but matured."

Other indications of broadening horizons are indicated in an outline that he gives in a letter to his mother (November 7, 1886) of an address on Methodism in which, after talking of "its origin, its prodigious growth, some of its mountain-tops like Wesley, Whitefield" and so on, he warned the people "to guard against thinking our own denomination is the only one of any note, but to have honour and reverence for all branches of the Holy Catholic Church."

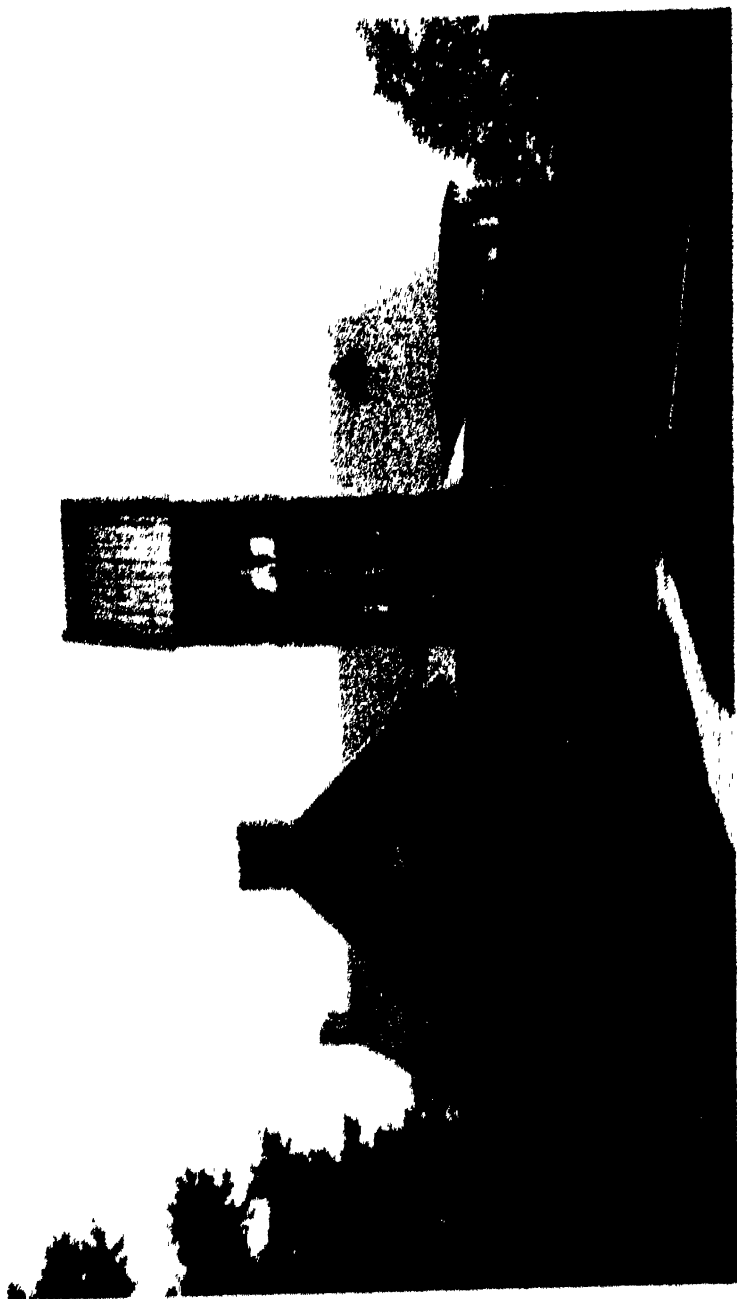
The rest of that letter is filled with a review of the university work of that term. "My historical studies I feel are broadening me more and more every week." He carries his mother from the antiquity of prehistoric man on the American continent to the boyhood and education of Frederick the Great; and from a survey "of the vast system of Mohammedanism" to the rise and growth of monasticism and the early Church; while lectures on pedagogy "are helping me much in directing the discipline of my mind. I find that I have several years of mind-discipline before me. To correct loose habits of observation, jumping at

conclusions without sufficient foundation, imperfect judgment, is not a matter of a day."

Swiftly the conception of a new home for the Christian Association in the University crystallized. He wrote (November 14, 1886) to his father:

"The time has now come in our work when we must take steps for a new building. Our large numbers have crowded us out of our old room into one of the university lecture rooms. An Association to be strong and united must have a *home*—a place which it can call its own. Before the close of this year we shall probably have the largest Association in any college in the world—with perhaps one exception. Now many of the Associations smaller than ours have buildings. Yale Association has just dedicated a magnificent one costing \$65,000. It was the gift of one man. I believe that when the report goes out over this country that at Cornell University (which is an undenominational school and which was not long since regarded as the stronghold of radical religious thought) the Christian students have no place large enough to accommodate the work of Christ in the college—I believe that rich Christian men will respond and help us out. The cause of Christ must not suffer loss in this institution where it is triumphing so nobly now."

As president of the Association, he set out to gather money. He asked students to give or promise \$100 each. He set out to get twenty-five; the number rose to fifty-four, many in the form of promises to give their first earnings. He then grappled with professors and one pledged \$500. He went home for the vacation with promises and payments totalling \$10,000. One evening, when he had gone to bed, his mother went up to him with a telegram. It was from one of the professors saying that Mr. A. S. Barnes, the book-publisher of New York, would give \$40,000 toward the building. There was no sleep for Mott that night. The meaning of the telegram was that Mr. Barnes, a trustee of the University, had heard at the trustees' meeting of the sacrifices the students were making. If they were making such sacrifices for the building for such a purpose, was there, he asked himself, any better investment that he could make of his money? So the student returned to Cornell with the building assured which has ever since stood on the high slope



BARNES HALL, CORNELL UNIVERSITY



campus as the splendid centre of the religious life of the University.

C. K. Ober, who had been responsible for the executive and business organization of Moody's conference, had, we recall, first met Mott in the spring of 1886 in his sophomore year in Cornell University and helped to secure his decision to go to Mount Hermon. The following extracts from a letter from Mott to Ober in the winter after the Mount Hermon conference show the way in which he was at that time working his university Association:

"A word about last term's work. It was the most prosperous term in the life of our Association. Our membership grew from 150 to nearly 300. We have secured about 125 from the entering class of 300; this leaves a large field in which to work this winter. Man-to-man work has been the secret of our progress. All our meetings show a marked increase in attendance, especially the class and workers' prayer conference meetings—the latter having grown from an attendance of fourteen at the first of term to thirty-three at the last meeting.

"The Sunday meeting was so large that we were crowded out of our hall into the largest room in the University. At present we are seriously considering the building project. From our attendance you can see that we are in great need of a building; in fact the work will be shackled very soon if we do not have fit accommodation. Our need is more crying than was Yale's . . . I should like very much to have a good talk with you on several important matters, as the White Cross, new building, the Young Women's Christian Association problem in Cornell, the test that should be applied to reading matter received into our library, etc. I need your counsel very much. I have been re-elected president for the coming year and I am beginning to feel keenly the responsibility attached to the position and want to have all the light possible. Moreover, all of our boys who know you are very anxious that you make us a visit this winter."

Ober accepted this invitation and spent three days with Mott at Cornell in May, 1887. During that time Ober's conviction had become a certainty that his leadership must be used on a national scale. Meanwhile, his student work was going on steadily. During the summer and autumn of 1887 he

specialized in reading for an essay on "The Reformers before the Reformation," for which the books were prescribed by the librarian, George Lincoln Burr, later professor of medieval history, who wished the study to be historical rather than theological.

A favourite professor was Dr. Moses Coit Tyler, the eminent teacher and writer on American history. What affected Mott in him was his blend of thorough scholarship, directing his students to sources and original documents, his reverence for the past, his attractive personality in which a real religion was embodied in habits, and the natural way in which he expressed his religious life and conviction in his lectures without dragging them in. From Tyler, Mott says he got his passionate love of historical studies and biography, his reverential regard for the accumulated experience of history, the method of the seminar as a training process, and the enjoyment of discovery through going back to sources, examining and evaluating them.

"I well remember," he said later in his book, *The Future Leadership of the Church*, "how Professor Moses Coit Tyler, the distinguished professor of American history, one morning called me into his study after the lecture hour. I supposed he wished to see me in connection with the piece of work I was doing in the Historical Seminar, but to my surprise he presented me with a copy of *The Book of Common Prayer* and asked me the one question as to whether I had ever seriously considered the possibility of devoting my life to the Christian ministry. That is all that he did and said, but it was one of the most resultful interviews of my life."

In Cornell chapel, owing to a fund called the Sage Foundation, the students were able to hear many of the great preachers of North America and Britain-- men of very varied schools of thought and types of oratory. This had a considerable influence on Mott. The first four preachers whom he heard were, as recorded in his letters home, Dr. Lyman Abbott, Professor Moses Coit Tyler, Dr. Edward Everett Hale, and Dr. H. R. Haweis of England. Of the last named he wrote to his mother: "He is a deep thinker but has the most eccentric delivery I ever saw: . . . he was a little man and had to stand on a stool, had long black hair and wiggled himself into every conceivable shape, but his words were business."

Under the compulsory military training system then in vogue



at Cornell, Mott was drafted into the artillery and did drill regularly. On Saturday evenings and on Sundays he explored a large amount of the countryside. There are said to be over 100 waterfalls within a radius of some fifteen miles of Ithaca—one of them a fall of entrancing beauty, dropping 220 feet, which is higher than Niagara, but comparatively a narrow fall. A village near by called Forest Home (which is now actually within the territory owned by the University) has a church to which the Cornell University Christian Association sent students to hold services on Sunday. Here he delivered his earliest religious addresses. He spoke also, first and last, in nearly all the Ithaca churches. He often walked alone down one or other of the deep gorges and never returns to them without thinking immediately of Thomas a Kempis' *The Imitation of Christ*, which he read and re-read some eight times as a student while strolling along the winding paths by the rushing stream or sitting at the foot on one of the waterfalls during the luncheon interval between lectures.

Memories of the senior year in Cornell were recalled by the Honourable Ransford S. Miller, who became United States consul-general in Korea and later chief of the Division of Far Eastern Affairs in the State Department at Washington.

"I remember most vividly," he told the author, "the Sunday mornings at Cornell spent in Mott's quiet front room on the hill, the sun streaming in through an east window, as we 'searched the Scriptures,' with the assistance of the Greek text, while his heavy 'bulls-eye' watch on the table between us ticked off the time.

"I well recall the many hours we spent together, in some deserted class-room or while walking for exercise, working over the draft of some report or paper or discussing some problem which had to be solved. For it was characteristic of John Mott that he sought to get as many points of view as possible in making his decisions, whether those decisions concerned his own personal plans or the expression of his opinions. His habit was to write down in parallel columns the 'pros' and 'cons' of the question he was considering; to gather by consultation with others new points to add to either column; to weigh the one, item by item, against the other and finally to draw his conclusion. . . . In later years, as I looked back upon the many times when I had given him

good advice, only to have him decide otherwise, I concluded that often the best service I had been able to render him was, unintentionally, to help convince him of what he should *not* do!

"Perhaps the most dramatic incident in those college days," concluded Mr. Miller, "was when Mott was running for senior class president on a 'reform' ticket. The heated electioneering and midnight caucuses would have served as models in any modern political campaign. The feeling was at fever pitch and Mott's supporters were confident of a hard-earned victory when, to their surprise and consternation, he quietly arose in the meeting at which the vote was to be taken and in a few words withdrew from the contest in the interest of class harmony. Had he been elected there would unquestionably have been a split and much hard feeling; but his withdrawal, though it was a keen disappointment to his friends at the time, won him the added respect and confidence of the whole class."

Many books have exercised a formative influence on John R. Mott's character, his attitudes and action, and are still doing so. Apart from the Bible itself, none of the books that he has read has had an effect on his habit of mind comparable to that of the one essay by John Foster, entitled *On Decision of Character*. This is due both to the content of that essay and to the moment of its first impact on his life. What Foster's essay has meant to him personally can best be presented in his own language. He wrote as follows at the beginning of an edition of this essay which he caused to be printed as a separate booklet, of which some tens of thousands of copies have been distributed:

"While an undergraduate at Cornell University I heard the Honourable Andrew Dickson White give a lecture abounding in wise counsel to new students. Among his many practical suggestions was the advice that all students should read with close attention John Foster on 'Decision of Character.' Acting on his suggestion I made a careful study of this remarkably helpful essay. Since then I have re-read it many times, and have no hesitation in saying that it has exerted a greater influence on my mental habits than anything else I have ever read or heard.

"I venture to suggest that there is no quality or trait of mind which the young men and young women of our day can

cultivate with greater advantage to themselves and to others than that of decision of character. It will do more than any other habit to save time, to conserve nervous energy, and to increase working efficiency. There are few persons who cannot, as a result of disciplining themselves in this respect, increase greatly the output of their lives in definite, practical achievement. Whatever may be the favouring or opposing conditions of one's life; whatever his problems and perplexities—whether in the realm of conduct, or of faith, the details of everyday life or the larger questions of life-work, life-attitudes, and the religious, political, and social relationships of life—the acquiring of the habit of conclusive thinking and of prompt, decisive action will be of inestimable value.”

After President White's address, Mott went over to the university library, then of 55,000 volumes. The librarian gave him permission to go to any of the stacks. He found the essay in a bound volume and in a separate edition yellow with age. He sat down in an alcove then and there and read the essay from end to end, completely absorbed. It called forth instant response. It gave him the guiding principle that he was looking for. He found something there that organized the impulses which were flooding in from many sides.

Most people who know him would say that his strongest natural gift is the power to come to decisions and to act swiftly upon them. He has that power to a remarkable degree; but it is not a natural gift. He confesses, “I found it awfully difficult to arrive at decisions. I became strongest in the matter in which I was weakest.” The reason then why reading this essay at that “malleable moment,” to use Meredith's phrase, was so formative in his life was that it revealed the technique and emphasized the exercise of will-power by which this gift of decision and action can be developed. Turning from this introduction by Mott to Foster's *On Decision of Character* itself, we are on page after page caught in the glow of its vision and fascinated by the truth and rare penetration of its analysis. Still more startling is the astonishingly subtle accuracy with which it describes qualities that have come to mark Mott himself.

The author must be forgiven a perhaps overweening weakness for this essay which leads him to introduce a number of quotations from it. This is due to the fact that as an undergraduate he was so strongly gripped by Foster's essay that, although it was at

that time long out of print, he hunted down two old calf-bound editions in second-hand bookshops in Oxford. The reader, however, who recognizes the remarkable accuracy with which these passages describe Dr. Mott, would hardly forgive the omission of a few quotations. For instance, could words more sensitively express the blend of will, intellect, and passion that characterize him than this paragraph:

"An essential principle of the character is a total incapability of surrendering to indifference or delay the serious determinations of the mind. A strenuous will must accompany the conclusions of thought, and constantly incite the utmost efforts to give them a practical result. The intellect must be invested, if I may so describe it, with a glowing atmosphere of passion, under the influence of which the cold dictates of reason take fire and spring into active powers."

Many of Mott's friends will at once smile and nod approval of the aptness of the following paragraph by Foster:

"It must have cost Caesar many anxious hours of deliberation before he decided to pass the Rubicon; but it is probable he suffered but few to elapse between the decision and the execution. And any one of his friends who should have been apprised of his determination, and understood his character, would have smiled contemptuously to hear it insinuated that though Caesar had resolved, Caesar would not dare; or that though he might cross the Rubicon, whose opposite bank presented to him no hostile legions, he might come to other rivers, which he would not cross; or that either rivers, or any other obstacle, would deter him from prosecuting his determination from this ominous commencement to its very last consequence."

We come at last, as we should rightly anticipate, to the final rock-foundation on which Mott's life of incessant labour finds its sense of enduring repose and renewal of strength:

"The last decisive energy of a rational courage, which confides in the Supreme Power, is very sublime. It makes a man who intrepidly dares everything that can oppose or attack him within the whole sphere of mortality; who will still press towards his object while death is impending over him; who

would retain his purpose unshaken amidst the ruins of the world."

It is, indeed, strange that a man like John Foster, who was a failure from the point of view of ordinary judgment in his career as a Baptist minister, being invited by the church to which he ministered to leave it on account of his inability to attract and hold together a congregation by his preaching, should so have written that one of his essays had such a revolutionary and life-long influence on a man whose world-wide influence grew through his possession of the character that John Foster described and did so much to enable John Mott to achieve.

The influence of Foster's essay, together with the system adapted from Benjamin Franklin of definitely planning one's use of time, led him at the beginning of his last year at Cornell, 1887-88, to lay out on several sheets of paper what he described as his "Scheme of Development." It is divided into the three sections of physical, mental, and spiritual development, each sub-divided into a number of concrete, practical decisions and all under the simple heading: "Not I, but Christ." The categories are those that governed his training of leadership\* in later years. The physical section is headed and concluded by the passages from St. Paul on the body as the temple of the Holy Ghost and on the athletic training for the Christian life. We select a few of these guiding principles:

#### "Physical

Sleep—At least eight hours—from 10 P.M. to 6 A.M.—Go to bed to sleep, not to think.

Exercise—At least two hours in open air, in sun if possible, and in company with others. Not too violent. Preferably boating, horseback riding, and walking. Also brief gymnastics after bath in morning.

Attitude—Be specially mindful of this during study hours.

Bathing—Cold water every morning immediately after rising.

No worry, no excessive indulgence of the emotions, no doing two hours' work in one hour's time.

Method—A time and place for everything.

**"Mental**

University work—Review your study schedule daily.

Aim to win.

Study *vigorously* but not too many hours per day; and take a little rest or change of position every hour.

Don't have too many irons in your mental forge. One thing at a time.

Don't neglect repetitions and reviews.

Don't study all the time as getting in a treadmill, thus becoming dull, unproductive, and lifeless—better know less and have more spirit.

Cultivate originality and independence of thought.

Reading general news and literature—One hour per day.

In general reading this year pay special attention to oratory.

Correspondence—Attend to business at once; write home weekly, have a *few* good correspondents.

Personal Accounts and Record—Keep up to date even if but a line.

General Conversation—Improve very much on this line.

Society—Have only a few intimates and those the best—for no man rises above the moral level of his intimates.

Don't neglect the society of cultivated women.

**"Spiritual**

Prayer—Study to improve on each preceding effort—not only in letter but spirit of the prayer. Devote one day's Bible study each week to this topic.

Bible—One-half hour per day pursuing some definite course—preferably in company with some one part of the time. Seek to establish the chief points of religious belief.

Meditation—Set aside a few minutes (at least fifteen) every day for this purpose. Make out a self-examination chart and follow it.

Giving—Be systematic, and keep a private record of your charities.

Have at least one person's soul in view all the time—Under this heading be specially mindful of the poor, the neglected, the afflicted."

## CHAPTER IV

### THE CHOICE OF A LIFE-WORK

THE fact that John Mott in 1886 turned his face definitely away from a legal and political career toward the Christian ministry had all the appearance of a life-decision. And so it was, in the sense that it was a dedication of his life to Christian work. The winter of 1887, however, brought an invitation to work outside the borders of the ordained Christian ministry. In the following eighteen months this was succeeded by a series of alternative proposals. Among a number of fascinating avenues of work down any one of which he was free to walk, and each of which made its specific call, he was obliged to choose. The discipline entailed by this necessity for arriving at a decision that would determine the direction of the whole of the rest of his life had permanent effects upon his character.

In September 1887 George Lincoln Burr, librarian of the President White Library, put before Mott an invitation to join him in a year's original historical research in German and Latin books and manuscripts in the libraries of Berlin, Bonn, Dresden, Heidelberg, Zurich, Paris, and London, with all expenses paid; and with power to graduate in the following year at Cornell as though he had been working there all the time. Mr. Burr, who was then thirty years old, was a highly equipped scholar with an unusual flair for original research and of fascinating address. The work was in preparation for a *magnum opus* on which ex-President White was then closely engaged. Mr. Burr had been president of the Cornell Christian Association, and had befriended Mott by lending him books difficult of access, and in countless other ways.

In a long letter to his parents (September 28, 1887) Mott balanced up the advantages and disadvantages of the proposal:

"I sum up the advantages of this course as follows:

"1. A thorough control of the German language and in a measure of the French and Latin.

- "2. A comprehensive grasp of medieval and modern European history . . .
- "3. Careful drill in historical research and criticism. This is said to be a splendid training in acquiring *accuracy*.
- "4. An opportunity to travel through and size up pretty well Germany, Switzerland, France, and England, with all the broadening and culture that this implies.
- "5. The presence and guidance through all this of a man of remarkable ability . . .
- "6. Cornell degree just as though at Cornell and from \$500 to \$600 saved.

"On the other hand the following points should be considered:

- "1. At Cornell while many of my studies would be just as in Europe there would be a few on American subjects and in philosophy which I would not get over there. Some of these I would probably get in my theological course, I suppose.
- "2. I would lose the many very pleasant associations of the senior year in college,—mingling with the old fellows, etc.
- "3. I would pass from scenes of great religious activity to a country where, I am told, there is great dearth in that respect.
- "4. Would it not be better to spend this year at Cornell and then a year in Europe entirely on my own resources, pursuing my own work all the time—getting a companion to go with me if possible?

"I have thus presented the main facts for and against the offer as they have occurred to me. I have advised with six of the professors, my minister, three of my closest student friends, and one prominent business man who is a close friend of mine. While it is true that they do not know all about me, they do know me pretty well as I am and also my aims in life. None of them, I think, is prejudiced either way. The majority advise me to accept the offer. Some of the very best of them are unable to tell in their own minds which course I should pursue. At present I am of this class myself. I have thought over the matter for days and nights—far more closely than I have ever before studied any question. I have got all over my



excitement and am looking at it with a cool, patient head. I have spent much time in prayer and shall do so still. I have unlimited faith to believe that God will not let me make a mistake in so important a matter. There are a few general things that we must keep in mind, viz:

"We must lay aside very largely present personal feeling and look chiefly at my ultimate and final welfare and usefulness in Christ's work. We must look upon it as an opportunity of a lifetime, for such has never occurred to a Cornell man before, and as I consider what my future life is to be I cannot reasonably expect another like it. We must further remember that it involves big risks. I have waited before writing to you in order to write with an unprejudiced mind and to be free from all temporary enthusiasm in order to get the candid thought of both of you. Think it over carefully a day and night and both write at once after that."

His parents replied leaving him entirely free to arrive at his own decision. Within a fortnight he wrote (October 9, 1887) to his parents saying:

"I have about decided not to accept the European offer. I have given it long, careful, in fact intense, thought. Personal liking said, 'Go!' Even reason seemed to say, 'Go!' But in spite of all this something has moved me to stay here another year. I believe it is God's will that I stand to the post of present duty and finish my course even if it does mean patient, hard work. I know myself and my future aims better than my professors do and I do not feel that I have made a blunder in deciding as I have. Understand me, I have not weakened in the least in my belief that I need a year in Europe before I get down to business in America. The close sifting that I have given this question has shown me more clearly than ever the eminent advantages of a year so spent."

A little later he received from his sister Clara, then spending three years in Germany studying music, a letter "in which she gives me a withering rebuke for not accepting the European offer."

At the time when he was writing that letter, Pundita Ramabai, the famous Indian woman reformer, was on her second visit to the University and spoke that night to the students. He was also head over heels in the work for the new Association build-

ing for which Mr. Barnes had now increased his gift to \$50,000.

In a letter (October 30, 1887) following that in which he conveyed this decision, he opens a window into the cause of the next problem of decision that was to arise:

"I feel that this year is to be a year characterized by more development than any I have yet spent in college. My studies are in every particular broadening and deepening ones. The Philosophical Seminar work on Kant's *Critique of Pure Reason* is the most difficult thing I have yet grappled. One has to detach himself from everything in the world and give himself up to pure thought. It is a great stimulus and will make me a closer thinker, I am sure. To give you some idea of its difficulty I would add that President White told us that he had studied it three times and even then did not feel that he knew anything about it."

A letter to his father written in January 1887 (age twenty-one) showed that he was taking eight hours of required historical lectures each week; two being on the development of Germany, three on the Protestant Reformation considered from a secular and a Catholic as well as a Protestant point of view, and three on "American Colonial Ideas." In addition to this, he was doing "solid textbook work on psychology." Elocution and oratory had their place. In addition to this required university work, he attended lectures on the history of education and on chemistry, illustrated by experiments. In the previous week he had also heard a lecture on the Irish question by Justin McCarthy, author of *The History of Our Own Times*. "It was about the best political lecture I ever listened to," he concludes.

A paragraph in the same letter throws light on the origins from which the world-wide organizing work of the succeeding decades sprang:

"I am getting my Young Men's Christian Association work reduced to such a good system that I can manage it with one-half the time and wear I formerly gave to it. The secret of the whole business I have found is to get men to work. It is better to set ten men to work than to do the work of ten men even if one is able to do so. As you will observe by looking at the next *Bulletin*, I have quite an elaborate committee system; it includes nearly one-fourth of our members. I evolved it during vacation. Last Monday night I had the chairmen of

all the committees meet in my room (there were eighteen or nineteen of them). I then gave them a lecture which I had prepared on 'The Nature and Functions of the Committee System' and laid down my policy for the term. We then talked over the best methods of work and as a result the men went forth to their several committees thoroughly enthused with the work. I would not take \$500 for what I expect this drill is going to do for me before my term of office expires; and I do more thank God that I am in a position where I can influence the lives of hundreds of young men for the better."

Simultaneously he was driving ahead at top speed with the scheme of an adequate Association building in the heart of Cornell campus.

His father wrote cautioning him against overwork, to be met with the admission, "I am worked to the limit, it is true, but it is that only which develops a man's capacity. If I don't acquire the habit of putting my brain right through while young, I will not be able to accomplish as much in after years."

At this time the thought of definitely entering the Christian ministry was uppermost in his mind. Alongside his studies and the Association work within the University, the work among prisoners in the jail went on, as this letter of March 14, 1887, shows:

"We have new prisoners to speak to nearly every Sunday; this morning there were three new ones for drunkenness and one for forgery, besides six old ones. The young forger, who at one time was a Christian, but had terribly backslid, was completely overcome and turned to Christ. The others were more or less moved. I feel encouraged in the work and shall keep it up as long as I am in Ithaca even if I have to take fewer studies or less sleep."

In a letter in the same month sent to his grandfather, Mott discussed the whole problem of vocation that now opened before him. Incidentally this letter was written throughout in handwriting twice the normal size, evidently to make it easier for the grandfather's eyes.

"Last Sunday," he related, "Wilder and Forman—two Princeton College men—spent the day here talking to the students of our Association on foreign missions. They presented the subject in a forcible way and as a consequence

thirty-five students signed the paper expressing that they were 'willing and desirous, God permitting, to become foreign missionaries.' It may be that God will see fit to use many of this number in our country, for there is much need of mission work at home, but, at the same time, the claims of the Dark Lands are so imperative, yet neglected, that it does seem that the whole thirty-five were needed there, because there are so many who are perfectly willing and desirous to stay here.

"This matter of choosing a life-field is a very serious question. I thought that everything was settled when I determined about a year ago to give up my life to Christian work but now looms up a question just as vital—what part of Christian work to enter? There is the Young Men's Christian Association work which needs men very much and which has already opened up a good door to me; then there is evangelistic work to be done in the neglected parts of our country, especially our great cities which, if allowed to become much more corrupt, will be a constant menace to our civilization. Again the ministry presents an opportunity to shape the character of thousands—and that suggests the question where should a man do his preaching—in this land where there is already one minister to every 700 persons, most of whom have heard of Christ, or have the opportunity to hear of Him; or in heathen lands where there is not one minister to every 140,000? . . . Then there are still other vocations, such as Christian leadership in colleges,--and editing the religious press. So you see it is a confusing problem to settle. The elements entering into it are so conflicting and complex that I believe that *only God* can lead a man to a right decision. I mean to keep myself open and study the whole field and then go just where God calls."

In the midst of this strenuous life came an opportunity of joining at small cost a conducted tour of Cornell engineering students through some of the great steel, locomotive, tool, aluminium, electric lighting, and other plants, from Philadelphia to Pittsburgh. His tense letters during that tour reveal first, the vivid interest in the sheer might of machinery and its power through organization to achieve astonishing results, and, secondly, the fact, as he put it in his letter to his mother, that "the secret of all these triumphs of genius in business and invention . . . lies in the one fact that those men worked, worked,

worked and thought, thought, thought, and the fires of my ambition to go and do likewise in my preparation burn brighter than ever." Another element that runs as a thread through the letters written on that tour is the keen interest in the social welfare of the workmen.

Within a few weeks, in January 1888, Professor Jacob Gould Schurman, head of the Department of Philosophy and later president of Cornell University, invited Mott to his house and there laid before him the suggestion of his being elected to a fellowship in philosophy in Cornell University for the year 1888-89. Dr. Schurman's reasons for making the proposal were that he had watched his work in philosophy and was satisfied that he would use the privilege well and that, as he was planning to go into the ministry, this study would be of great use to him throughout his life.

He asked for some weeks' deliberation in which to reach a decision. He had in mind, among other things, the fact that within a month he was to be in New York to speak at the State Convention of the Young Men's Christian Association. He wished to discuss the project in particular with Dr. James Buckley, with whom he had already taken counsel when that Methodist leader preached in Sage Chapel at Cornell. Simultaneously he was in correspondence with the Boston School of Theology, which was in his mind the natural place for taking his post-graduate theological studies for the ministry.

He thus balances in a letter to his father (January 22, 1888) the four openings that at that time lay before him:

"I am looking at this question from every possible light and getting the views of the best men in our Church as well as from my professors and some other churchmen. In these days of such intense activity and when men are specializing and preparing themselves as never before, a man cannot afford to make any mistakes. Every decision a man makes shapes his entire after-life. As I look back over the few years in which I have been making decisions, I can see how true it has been in my case. Through the grace of God I believe those decisions have thus far been for the best, and my desire above all others now is to make this decision that now confronts me accord wholly with God's will. I am glad that I have begun to agitate the question thus early. To review, I would place before you what I am to make my selection from as to how best to spend next year.

- "1. Spend the year in Europe travelling and studying—visiting as many countries as I can *thoroughly* explore.
- "2. Accept the fellowship in philosophy at Cornell and thus spend the year in close study of ethics, philosophy, and probably Greek.
- "3. Accept the general secretaryship of our Association which will be tendered me if I desire it. I would be obliged to give the most of my time in the work and get a salary of probably \$600 to \$1,000 for the nine months.
- "4. Go direct to the theological seminary and begin the regular course.

"I simply state the opportunities this week without venturing to give the arguments for and against each one. I want you and Mother to think over them and help me in the decision if possible. I realize more and more that after a man has got advice from all sources he must at last make his own decision and stand by it; but the more light one gets the wiser will be that decision."

A fortnight later Dr. Schurman followed up his suggestion with a further proposal that, in case he took the fellowship, he should stay on for still another year and teach logic in the University. The avenue opened would thus have tended toward a career of pure scholarship in the university world. Unknown to himself, however, other eyes were upon Mott for other ends than these. He had been invited to speak at the Young Men's Christian Association State Convention in New York City with a view to testing him on that larger platform. Over 600 delegates came from places in New York State outside the city itself. Mott was entertained by a widely travelled Episcopalian business man who kept the student entranced (as he told his youngest sister, Harriet, in a long letter), for he had crossed to Europe twice a year for a quarter of a century. There were over 1,500 delegates in the hall in Harlem when Mott spoke:

"I found it the most difficult place in which I was ever placed to speak; but I had mastered my subject."

He found time to climb to the top of the Statue of Liberty and to visit the then new Fulton Market; to spend two fascinating hours aboard the S.S. "Etruria," then one of the newest

and largest liners of the Cunard line; to revel in a marvellous exhibition of orchids in the Eden Mus  c, where he spent a whole evening gazing at over 800 varieties and wishing that his mother might have seen them. "One ought to have at least a week to study them properly," he wrote to her. On Sunday he heard the Presbyterian preacher, John Hall, "in his palace-like church" in Fifth Avenue. In addition he took Saturday afternoon to visit Drew Theological Seminary, New Jersey, where he got the advice of President Buttz, who favoured the Cornell fellowship. Dr. Field, editor of the *New York Evangelist*, favoured the Cornell Association secretaryship and the fellowship equally.

At the end of this letter he mentioned a new invitation which was to prove in the long run the decisive point in his choice of a life-vocation. He wrote on February 26, 1888:

"Another element has entered into my problem since my last letter. College Secretary Wishard, as you know, is going to foreign lands to spend four to six years introducing the Young Men's Christian Association work in foreign colleges. The International Committee of Young Men's Christian Associations of the United States and Canada therefore want to get two young men to take his place in conducting and further introducing the work in the United States and Canada. They got me to stay over a day in New York and gave me a call to one of the places and a fellow named James B. Reynolds of Yale to the other. The work means travelling from college to college spending from three to seven days in each during between seven and eight months of the year. The remaining time you have for yourself. For this they offer me \$1,500 for the first year with all travelling and hotel expenses paid,—and a probability of getting \$2,500 per year in the course of five years if my work is satisfactory. They have given me several months to think the matter over."

He went on at the end of the letter to say:

"I shall not allow myself to be swerved from my course by these tempting offers. Now is the time for preparation. Preparation pays. If I am worth such positions to-day I shall be no less worth them after further preparation. I shall give the matter careful consideration, though I have pretty nearly made up my mind to apply for the fellowship in philosophy for one year."

He completed two theses on which he had been at work during the term, one on "The Relations between England and America during the Civil War," on which subject he wrote some forty-five pages, and "A Criticism of Berkeley's Philosophy."

In a letter to his mother (March 14, 1888) he filled ten closely written quarto pages with a discussion of the choice between the philosophy fellowship and the secretaryship of the Cornell Association, analyzing in considerable detail and with a realistic grip the programme in which each would involve him if he chose it. He even worked out the daily schedule of the Association secretaryship with each hour arranged from 8 a.m. until 10 p.m., but including in it large space for the intensive study of Greek and ethics with the ultimate view of the ministry in his mind. The responsibility for launching the Cornell Association into its new building, now nearing completion,—a building which, as we have seen, owed its creation largely to his own initiative—evidently drew him strongly in that direction. He said that he had made up his mind

" . . . not to accept the offer of the International Committee of Young Men's Christian Associations inviting me to take up the work of college visitation. I want to think that matter over a year or more yet. I believe it is well worth thinking on, for it is a question in my mind whether I could not make my life tell more during the next fifteen years among college men than I could in twenty-five in the pastorate."

He then went on in a very long argument to balance the issues as between the fellowship in philosophy and the secretaryship of Cornell Christian Association, as he had decided to defer going to a theological seminary until he had mastered Greek.

On sudden notice C. K. Ober, the national student secretary, in March made another visit to Cornell University in order to press upon Mott the call of the International Committee. During this relatively short visit they spent hours in intense, thorough discussion, but he found himself still unable to reach a clear decision. When the time came for Ober to return to New York, Mott walked with him to the East Ithaca station. Opposite the little railway station there was, alongside the tracks, an old coal shed. As there were a few minutes to spare before the train came, Ober suggested that they go behind that shed and pray together. After they had done so, Ober said to Mott a





SUCCESSION OF LEADERS OF THE INTERCOLLEGIATE YOUNG MEN'S  
CHRISTIAN ASSOCIATION MOVEMENT OF NORTH AMERICA  
From left to right: Robert Weidensall, 1857-1877; Luther Wishard, 1877-  
1888; Charles K. Oler, 1884-1890; John R. Mott, 1888-1915



substance, "Although you cannot see your way clear now to accept our call for life, will you not agree to devote one year to work in the colleges for us, with the thought that this actual experience may furnish just the additional light you need for being perfectly certain as to the divine leading for your life-work?" The reasonableness of this proposal at once appealed to Mott, and he promised that he would keep the whole subject open, and make it a matter of very special prayer.

The call of the intercollegiate secretaryship began to grow upon him. In another long letter, written to his father on March 26, 1888, he said:

"This week I have been giving the intercollegiate secretaryship a fair and candid examination. In my last letter I slighted the point entirely in order to give the other points a more thorough statement. The college secretaryship (or intercollegiate secretaryship as distinguished from the Cornell secretaryship) was offered to me a few weeks ago by the International Committee of Young Men's Christian Associations. There are at present two college secretaries, viz. Wishard and Ober. Wishard is to sail this coming fall for foreign lands where he will spend at least four years introducing the Young Men's Christian Association work in their colleges. This gives rise to this vacancy which they want me to fill. They are perfectly willing to have me try it one year and if at that time I am not satisfied with the position I can abandon it. At first I did not give the matter much thought, but this week I have considered it conscientiously and will indicate to you the steps in my thought, explaining them but briefly. I shall do it in the form of questions put to myself and answered by myself:

"1. What are your possible life-works?

The ministry (either at home or abroad).

The college secretaryship of the Young Men's Christian Association.

"2. What leads you to consider this last position on a par with the ministry and therefore as a possible life-work? Because the nature of the work of the college secretary is such that its influence will be as great as that of any minister provided a man is adapted to the work. The college Young Men's Christian Association exists at

present in only about 300 of the 1,200 colleges of the United States and Canada that ought to have it.

Wherever it does exist it meets a want that no other agency can. It is therefore likely to be as permanent as the college itself. The tendency is increasing, especially in non-denominational colleges, to take religious matters out of the hands of the faculty and leave them to the spontaneous action of student organizations. Another reason why the work will be permanent is the fact that the Associations are getting buildings. There are now four of them and seven other colleges have funds nearly large enough to begin work. This will tend to give stability to the work just as it has done in the Associations in our large cities. The work of the Associations consists in brief:

- (a) To emphasize upon Christian students their duty to look after the spiritual welfare of their fellow-students . . .
- (b) To show the importance of an earnest, intelligent, devout, practical study of the Bible in college.
- (c) To train young men in methods of Christian work so that they can go out from college and help in the work of the home churches and Associations.
- (d) To press upon young men the vast importance of social purity by means of the White Cross movement.
- (e) To quicken an interest among young men in the cause of home and foreign missions - leading them to consecrate their lives to religious work.

"As I said there are about 300 of these Associations now in the United States and Canada, having a total membership of 16,000. It is the duty of the college secretary to go from college to college spending a few days in each giving the young men instruction on the best methods of realizing the above-mentioned objects of the Association as well as stimulating them to greater Christian activity and more thorough consecration; also to hold evangelistic meetings where time will permit.

"From this rough sketch you will at once see that the work is one of immense importance and has more influence than any other single position in the evangelization of the world.

College Secretary Ober had intended to be a missionary, but he decided that if by staying here and doing this work he could influence 100 others to go as missionaries it was his duty to do it. It is needless to add that he and Wishard have been instrumental in leading far more than 100 to enter the foreign field, because they are responsible for this whole student missionary movement of the last two years. They organized the Mount Hermon conference where the missionary interest sprang up. And this is only speaking of one of the five departments of the Association work.

"It is due to such considerations that I think it right to give the college secretaryship a hearing alongside the work of any minister of whom I know.

"3. Which of these two works do you prefer?

The one where I can make my life tell most for Christ.

"4. Which in your present judgment will that be?

The college secretaryship, provided I am adapted to the work and the work adapted to me.

"5. Can you form a proper estimate of the college Young Men's Christian Association work or tell whether you are adapted to it and it to you until you have tried it?

I answer 'No' for two reasons:

(a) Because I do not know whether the life of so much change would agree with me. . . .

(b) A second reason why I think a trial necessary in order to decide is the fact that the work is of such a nature as to require the faculty in a man of impressing oneself and ideas upon young men in a few interviews because you would be with them but a few days at a time. Some men you know impress you at first interview, others do not impress you until after you have known them for a long time. Now I hold that it is impossible for me to tell whether I have this faculty in a strong degree until I have had occasion to try it. . . .

"5a. When is the best time to make the trial?

Two times suggest themselves:

(a) This year, i.e., beginning next fall, 1888-89.

(b) Next year, 1889-90.

"6. What stands in the way of making the trial this year? The plan that I had about decided upon of staying at Cornell to do the following:

- (a) Establish the Christian Association in the new building in its critical first year.
  - (b) Make up Greek enough to enter the theological seminary.
  - (c) Take a course in ethics.
- "7. Could these things be attended to if you made the trial of the college secretaryship this year?

"The International Committee who, of course, are anxious that the work at Cornell be properly attended to suggest the following plan:

"They are willing to let me spend a few weeks (four or six) at Cornell at the beginning of the fall term starting things off, laying out plans for the year, breaking in a general secretary; further, that I can make visits to Cornell as frequently as the Association may desire; and, finally, that I can keep up an intimate correspondence with the pivotal men of the Association—thus practically giving it the benefit of my experience and advice as well as what new light I might gather in my visitation among other colleges.

"The Greek would have to be abandoned for the time being. As to the ethics, if I decide to make the trial next year, I shall drop some of my work in philosophy this term and take ethics.

- "8. If at the end of your trial year you found out that it would be better for you to enter the ministry you could then spend a year at post graduate work or get a fellowship for a year without giving any of your time to outside matters such as the Young Men's Christian Association. Otherwise you would spend this year at Cornell as indicated in answer to question 6, and make your trial of the college secretaryship next year. Of course this hinges on the necessity for making such a trial before reaching a satisfactory decision and from what I have said I think you will agree with me that it is necessary."

He then answers the questions,

"What, then, are the advantages of making the trial this year rather than next? If you thought to-day that your life-work was to be the college secretaryship, would it not even

then be better for you to spend this year at Cornell in the manner indicated in the answer to question 6?"

He then asks,

"If you thought to-day that your life-work was to be the ministry, which would be the better preparation for the ministry, the work indicated at Cornell or the trial of the college secretaryship?"

- (a) I would learn far more about Association problems in the latter.
- (b) I would have far more and better drill in speaking, also in instructing and stimulating men in the latter. Hardly a day would elapse but what a man would have to do this work.
- (c) I would surely learn something in my one day of study each week that would help me in the ministry.
- (d) An opportunity to see a large section of our country . . .
- (e) A wide experience with students and professors of fifty or sixty institutions.
- (f) Information gathered at the state conventions which I would attend in all the states in which I was at work.
- (g) Special drill in personal work with the hardest class of young men to reach, viz., college men.

. . . . .

"I have tried to give this question a fair examination as well as much prayer and I hope you will bear me up at home in your prayers that my decision may accord with God's will. That is all I want to be assured of—that I am acting in harmony with His unerring plans. I believe a man's life in religious work will fall far short of what it might do when it is conducted on the plane of men. I want to have any thoughts that come to you and Mother on this subject. They will help me in reaching a solution. I am aware that I have been unable to present the matter in all its details on paper, but I hope I have shown enough to commend the plan to you—at least enough so that if I feel that it is my duty to give it a year's trial you will not think I am making a big blunder, or doing what I will regret in after-years."

Within a fortnight of writing that letter to his father the decision was finally made. This is set forth in the following letter to Ober:

"This decision is hanging fire longer than I had expected it would. As far as I am concerned I am prepared to say that I will try the work next year. I have adjusted a plan for Cornell next year which meets the approval of our sanest and best men. There are one or two points in connection with it which are not perfectly clear to-day but which I hope to have settled within a week. My parents, I can see, are somewhat loath to let me go, but they not only do not answer my arguments in favour of entering the work, but also do not forbid my doing so. I can, therefore, give you my ultimatum within one week. Will it be necessary or advisable at that time to notify the International Committee to that effect or will that be done by you?"

Mott shared this decisive step with his father on April 28, 1888:

"I have written and sent my letter of acceptance of the inter-collegiate secretaryship for one year on trial with the privilege of withdrawing at that time if the work is unsatisfactory—or for that matter any time if the work does not agree with me. . . . I can say with truth that I have reached the decision by my own self and the guidance of the Holy Spirit . . . The Holy Spirit leads in harmony with the *Word, reason, conscience, and providential events*,—never in harmony with *feeling* alone, nor with feeling necessarily at any time. My decision has accorded with the above four things as far as I am able to interpret them. Moreover, I have gone over my chain of argument with between twenty and thirty of my most trusted friends and advisers in all stations of life—students, professors, city Young Men's Christian Association workers, ministers, business men, etc., and, as I said before, not one of them was prejudiced in favour of the intercollegiate work but to a man had hoped to have me here next year,—still they were obliged to yield to the argument that it would be necessary for me to give the work a trial and that next year was the best time to make that trial.

"There are two things I hope to convince you of in my life:

"*First*—that I do not jump at a decision, but consider it from all sides, getting advice from every reliable source, and then reaching from the conflicting opinions my own decision.



"*Second*—that I am not led by others, even by a large majority, unless they happen to be in harmony with my standards of decision. Those standards are:

- (a) Holy Spirit, who guides in co-operation with
- (b) The Scriptures;
- (c) Reason—not feeling;
- (d) Conscience;
- (e) Providential events.

"I never regretted a decision that I made by these guiding standards. If you have them on your side what matters it though the whole world be against you, for God is then on your side and if God be for you who can be against you?

"At the same time I do not undertake this work without a deep distrust of my own abilities. I expect to meet all sorts of disappointments, trials, hardships, cold blankets, but I need such things for I have found that they bring me nearer to God in whom we have all things. When I think of sacrifice for Christ it always does me good to read II Cor. XI: 23-33; XII: 1-10. It will be a source of great strength to me throughout the year to know that the prayers of the home circle follow me as they do now that God may bless me in my work. I am glad that I am to see you all soon. Let me know which time you expect to strike Ithaca on your way out or at Commencement time."

His parents remained unconvinced of the wisdom of the choice. He wrote to his mother on May 9, 1888:

"I regret that you are so dissatisfied with my decision for the coming year. I have had no reason as yet to see that a mistake has been made, and although the future is hidden from us all, I go forth to meet the responsibilities and possibilities of this great work with a firm faith in God, believing that if I am humble and willing, he will use me and bless me more than I have dared to ask or think. I repeat again, until my reasons for making this decision are answered I should consider it a *duty* to follow in the direction indicated. Do not think that the work here will suffer. I did not make any decision until I had made satisfactory provision for the work here. . . .

"Now as to Northfield, I am still more convinced that I should go. As it is now a settled thing that I will work among

the colleges next year, it would be a great detriment to my work not to be at that conference. I could form acquaintances among the men there and make inquiries about their colleges which would enable me to meet their Associations to far better advantage. . . . As to the conference unsettling me, —it is true that it did change me wonderfully before, but who will say that it was not for the better? Is it not better for a man the more he can learn about the Bible, God, methods of Christian work, and personal duty? What matters if the soul-conflict does unsettle a man for a time if it is the Spirit of God that animates him?"

After so strenuous a climb to the hill-top of decision it is with a sense of relief that we read of a project of sheer respite gazing at flowers on a tramping holiday. He wrote:

"I wish you would have my botanical microscope sent to me by mail. I don't mean the brass one, but the one in the little wooden box with three lenses. It is the one I used at Fayette, not the one that James bought for me. I think you will find it on the marble shelf over the fireplace,—at least it was there last summer. If not there it may be in one of the pigeon-holes in my room. I want to study botany a little during the spring. I can just as well be doing it in connection with my tramps about the country."

## CHAPTER V

### FOUNDATION-LAYING AT HOME

HAVING graduated from Cornell in June 1888, as Bachelor of Philosophy and as Bachelor of History and Political Science—a degree no longer given,—Mott went straight from the University to his second Northfield student conference under Moody's chairmanship. When the conference was over he travelled west and spent the last summer holiday in his old home. For from that time onward his summers were destined to be broken by the summer schools, institutes, and conferences over which he presided both in America and overseas. He gave that summer vacation largely to quiet reading, browsing over a wide range of interests.

He started out on September 1 on his official work as national secretary of the Intercollegiate Young Men's Christian Association of the United States of America and Canada. Since the state just north of Iowa is Minnesota, it was natural that his first assignment should be to the colleges and universities of that state. His very first visit was to Carleton College. This college was then and still is one of the finest of the hundreds of denominational Christian colleges scattered across North America. He then moved to Minneapolis to pay a prolonged visit to the University of Minnesota. There he found numerous Scandinavian students, one of the characteristic component elements of this great Middle West state. Alongside the State University he also visited Hamline University and Macalester College. All three of these institutions are grouped within a few miles of one another, between the Twin Cities of Minneapolis and St. Paul. He wove into his days there attention to the state normal schools.

In this way, at the outset of his work, he acquainted himself with several different types of educational institutions, and discovered that his interest was captured by every department of this work. At each institution visited he made an exhaustive investigation of the range and special needs of its students. He

took nothing for granted with regard to the arrangement of his meetings, going carefully into all the preparation with regard to the contents of the programme, the goal at which they were aiming, the character of the chairmanship, and the means taken to invite students. He gathered together the officers and leading members of the Association in order to envisage the opportunities and overhaul the programme of the Association. He would then isolate himself for personal intensive preparation of his addresses and more informal talks, in particular for private prayer, in the light of what his investigations had revealed. The aim of his addresses was to meet directly the individual and corporate needs of the students before him, and to call out their powers in service of their fellow-undergraduates within the college or university, of the wider student community around them, and so of the world. Moreover, he essayed to develop among the students a real intercollegiate consciousness by sharing some of the fascinating life of the Christian student movement across the American continent. Everywhere he tried to reveal the limitless possibilities not only within each college, but within the life of each student.

By a happy arrangement this visit to a typical American state, with its blend of American-born citizens with very large numbers from families which had migrated from the Scandinavian countries of Northern Europe, was followed at once by a visit to Canada. He went straight east to the Maritime Provinces. A letter to his parents written at the time gives us a living picture of his experience.

"My attention had been called to the fact that the provincial institution—Prince of Wales College,—located at Charlottetown on Prince Edward Island, had no Association and that it greatly needed one. I determined to pay them a visit, and accordingly went to Pointe du Chêne where I took the boat. We had a stormy passage over the proverbially rough Straits of Northumberland; and I found it expedient to remain on the upper deck. On arriving at Charlottetown I found a fair in session, and every hotel and public boarding-house overflowing. Late at night I succeeded in getting a bed, where I had an opportunity literally to endure hardness. On the following day about thirty of the hundred students were brought together, notwithstanding the fact that it had been declared a holiday on account of the fair. After an hour

or more in conference, they voted unanimously in favour of organizing an Association. . . . They also agreed to send two delegates to the college conference, which was to meet at a distance of over 250 miles from there. They subscribed enough on the spot to send one man, and then went out among the business men and raised in less than half an hour sufficient to send another. After marking out a policy for them to pursue in completing their organization, I took the boat for Pictou. Here I had barely time to call upon the principal of the Academy and take in the charming view of Pictou harbour. After riding all the afternoon, I reached Halifax. Dalhousie College, one of the best educational institutions in all Canada, is located at Halifax. President Forrest has been a life-long friend and advocate of the Young Men's Christian Association. The Association at Dalhousie is therefore on a strong footing. We were received with that hearty welcome which Canadians always know how to extend. There was time for only one meeting, but the Spirit was unmistakably present. . . . Taking an early train the following morning, we went direct to Wolfville. . . . It was there that the first college conference in the Maritime Provinces was to be held . . . at Acadia College in the famous 'Land of Evangeline.' This is the leading Baptist institution in Canada, and has a splendid reputation in the history of colleges. At daybreak Monday we took a last look at the meadows, the dikes, the apple orchards, mines, basin, and Old Point Blomidon, immortalized by Longfellow; and then started westward for our next destination."

Incidentally, he took along with him a copy of Longfellow's poems and read "Evangeline" while travelling through the country.

He went next through the state of Maine, visiting Bowdoin, Bates and Colby colleges, and the University of Maine, as well as some preparatory schools. Later in this same autumn he visited the group of universities and colleges in the state of Michigan, with similar opportunities and results. On leaving Cornell he had agreed to come back to his old University in the autumn to strengthen the hands of his successors and to help them take advantage of what was unmistakably a rising tide of interest in the life of the Association. This was a visit glowing with happiness for him, because he was able to be present at the

dedication and formal opening of Barnes Hall. In his speech at that dedication he shared with them his prophetic conception of weaving together Christian students round the world.

The other universities that he visited during that period were not, like those already recounted, grouped in a local setting, but he passed from one to another over long distances, going to places that his colleague Ober and he knew were in need of immediate help.

One particular problem of great urgency and importance troubled them. They found that the journeys of Wilder and Forman, during the year after the first Mount Hermon student conference, had carried the flame of the Student Volunteer Movement like a prairie fire through the colleges. Already over 1,000 Volunteers had, under the passionate conviction that these two men radiated, made the same decision that the historic hundred two years earlier had reached at Mount Hermon. In the year that had intervened, signs of reaction and disintegration had multiplied. This was clearly due to lack of organization and supervision. They came to the conclusion that if the interest and enthusiasm were not to be dissipated, coherent continuous life in an organized fellowship was essential.

In a number of the colleges missionary bands of Volunteers were being formed quite separate from the student Christian Associations. Several simultaneous catastrophes would thus have come to pass: there would have been friction and working at cross purposes; the Young Men's Christian Association would have been robbed of its missionary element, and the scattered missionary groups would have fallen to pieces. Ober, therefore, recommended to the Committee that in addition to Mott's responsibility for travel among the colleges and for working out among students in those colleges a complete programme of activity, he should also have as a special assignment the work of gearing the missionary movement into the life of the Association as a whole. On this apparently unimportant decision depended not simply the future work of Mott, but in a very real sense the whole history of the world student Christian movement and the missionary outreach of the North American Young Men's Christian Association.

He soon worked out a very simple organization with a small committee, composed of official representatives of the following organizations: the Intercollegiate Young Men's Christian Asso-

ciation of the United States and Canada, the Intercollegiate Young Women's Christian Association, and the Interseminary Missionary Alliance (working solely among theological students) and the corresponding organization among theological students in Canada. This plan was approved by the organizations concerned, and the committee was constituted. It became known as the Executive Committee of the Student Volunteer Movement for Foreign Missions, and Mott was made its chairman. So the general or all-embracing Association movement in the colleges and universities became and continued to be definitely missionary in its atmosphere, outlook, and action. Moreover, the new leadership which began to grow up out of the student movement into the secretarial responsibility of the city Young Men's Christian Associations became the chief factor in making those city Associations themselves missionary. Their foreign outreach rose under Mott's leadership from some ten secretaries in Asia, Europe, and Latin America, to more than 300 by the time he resigned.

This new responsibility led him to write his first pamphlet. When he wrote it there was, so far as we can discover, only one pamphlet in any language in the world with regard to Christian work among students, but the need grew rapidly and continuously so that before he had finished his work they were numbered in hundreds in many languages, and covered every possible aspect of the work.

At the end of the first four months, in a short Christmas holiday spent at his home, he read a book that, alongside Foster's essay *On Decision of Character*, gave direction to his life-work. It was called *Prayer for Colleges*, written by Professor W. S. Tyler of Amherst College, and published by the Boston Congregational Publishing Company in 1878. On page 208 he read these words:

"We should pray for colleges because, in so doing, we pray for everything else. In the present members of our colleges, we have the future teachers and rulers of our nation,—the professional men and men of influence of the coming generation,—the rising hope of our country, the Church, and the world. In praying for them, therefore, we pray for our country in its magistrates, for the Church in its ministers, for the world in its missionaries, for every good cause in its future agents and representatives,—for all the streams of influence

in their fountain and source. If prayer is the lever that is to raise this fallen world, here, in our colleges, is the place to apply it. If prayer is the conductor, which is to convey divine influences from heaven to earth, these are the summits where especially it should be set up, and whence those influences will spread, like the electric fluid, through all the ranks and departments of society."

"That decided me," Mott says, "that, if I could qualify, there was no more important work on earth than influencing students. It gave me a sense of mission and a sense of direction. Apart from that book I am afraid I should not have continued in work for students."

From early January to the end of April in 1889 the time was given wholly to the southern students. During that time an event opened up a new range of hitherto undreamed-of possibilities. The states that he visited included Virginia, Tennessee, Mississippi, Alabama, Georgia, and North and South Carolina. Within the four months he had visited and developed the student Christian movement in nearly every college and university of importance in that area. It was the first time that such systematic, intensive attention had been given to the southern educational institutions. To this day he can never say enough of the warm-hearted and generous hospitality that he received, the characteristic southern welcome, and the readiness to make every adjustment that would help in his preparation for work and repose between strenuous campaigns.

State conventions of the Young Men's Christian Association were held in each state. In these, delegates came together from the city Associations, and also from the colleges. He therefore, in addition to the addresses to the whole convention, had opportunity for more intimate and prolonged sectional conferences with students and professors. Here he developed a blackboard technique. Through the blackboard, he drew out from the men facts with regard to the Christian opportunities in the colleges, and the failure of Christian students to grapple with them, such as often led the whole group to fall on their knees and after asking divine forgiveness seek the opportunity to launch into new effort.

Robert Wilder joined him at Cumberland University, Lebanon, where they held an intercollegiate conference with delegates from central and western Tennessee. That little con-



ference was memorable in Mott's career because a young student, Fletcher Brockman, coming there as an undergraduate, caught fire and became and has remained one of the greatest and most intimate of his friends and colleagues.

Wilder and Mott, after that conference, separated at Nashville, Mott going down into the states of Mississippi, Alabama, and Georgia. Before parting, however, having heard that the tomb of General Andrew Jackson, the heroic President of the United States, was not far from Nashville, they hired a horse and drove out to visit the tomb. As they journeyed they had an intense conversation and much prayer regarding a conference they proposed to hold at Knoxville some weeks later for the colleges of eastern Tennessee. They agreed that they would continue to pray during the intervening weeks for great results to come from that conference, and that, to this end, they would seek to enlist the prayers of others. When they met at Knoxville, the conference opened and went on, session after session, with no sign of any special intensity or strength. On the contrary, when they came to the last day but one, Saturday, speaker after speaker "got off on the wrong foot," and neither Mott nor Wilder was at his best. They were deeply troubled by the fact that not only did it seem that something was preventing their prayers from being answered, but that things were going awry. On Sunday morning, toward the end of a special devotional service, a student suddenly arose and broke in with the jarring statement, "I want to say that I have no soul. This conference is meaningless. I take issue with all that we are doing. The best voice of modern science is leading away from this hallucination." Mott, who was presiding, said something in reply, and then called the conference to prayer, and the meeting ended, with Mott and Wilder doubly disheartened, and in addition desperately exhausted by their work. They could not understand this to be the result of their prayer. The session on Sunday afternoon marked the turning of the tide. Mott spoke. Something broke in the meeting. Men came out publicly and made decisions for Christ. The character of the meeting changed, and the men began to share testimony as to their spiritual life. At the farewell meeting that night additional decisions were made. So the meeting ended, and with it, to all appearances, the conference.

When they got back late at night to the house of President Dabney of the University of Tennessee, he and his wife were

insistent that somehow they must stay another day. "You have at last," they said, "touched the men of the State University, which has never been done before." Exhausted as they were, they decided to stay on. The president sent word around the University immediately after breakfast on Monday morning, cancelling the regular programme of the morning and calling the men who so desired to come to a further meeting. Neither Wilder nor Mott had an address prepared. Each took a chapter of the Bible which had meant much to his own life and launched into exposition that was as real as it was extemporaneous. A spiritual wave swept the meeting. Before it was over some thirty publicly declared their will to enter upon the Christian discipleship. More startling still, the delegates went back to their own universities and colleges, and in one after another of them these untrained men, among their own fellow-students, brought numbers to decision, ranging from twelve to fifty in a single institution. This fact did not reach Mott and Wilder until months later, when they could not but agree that prayer had been answered far beyond either their expectation or their faith. The experience opened up a completely fresh vision of the possibilities of visitation among students. Indeed, it led Mott to a service of the Kingdom of God among students of all races and religions.

As the year moved on toward early summer the question had to be faced as to whether his provisional promise for one year's service should now be converted into definite agreement to go on continuously with the work. The effect of Professor Tyler's book was reinforced in his own personal experience with the students. As he has more than once put it since, "I got in so deep that I have never been able to get out."

At the beginning of Mott's second year of work, that is, in September 1889, he and Ober, with the office secretary, Clarence H. Lee, and the student evangelist, S. M. Sayford, took a boat across from the north shore of Massachusetts Bay to Baker's Island, then an isolated place, with the lighthouse-keeper, an old pilot, and a lobster-catcher as the sole inhabitants. They went there, as Ober said, under the same kind of pressure that drove Paul into Arabia. They wanted to discover how to multiply leadership so that all colleges in North America could be reached. This led to the creation of the plan of voluntary deputation work by trained groups of undergraduates. As Ober put it later:

"The discerning historian, looking back on the more than a third of a century of the subsequent history of the Association student movement, would probably trace some of its most important achievements to the clearer vision of their problems, the deeper appreciation of their resources, and the renewed courage for their tasks that this little handful of secretaries found in their days of conference, fellowship, and prayer on Baker's Island."

Mott, in a personal letter written to his parents, describing the equinoctial gale that isolated them from land for days, said:

"When I reached here Monday night the sea was very rough. Ever since then the wind has been blowing a stiff northeaster, so that now the sea is all chopped up and the waves are rolling in with tremendous power. The worst storm is now sweeping over this section that they have had for a long time. It has been impossible for boats to come out to us for several days.

"This is practically my first extended experience near the ocean. It is wonderfully fascinating. I do not tire of standing on the rocky shore and watching the waves roll in. I have spent hours of every day in walking up and down the shore. I go out the first thing after I get up in the morning, and even before that I raise the curtain so that before I get up I can see the white caps in the distance. Every night I have been out until ten o'clock. There is a grandeur in the ocean at night that baffles description."

During this second year and those immediately following, Mott went to and fro across the United States and Canada, visiting hundreds upon hundreds of colleges and universities, repeatedly working out and then testing fresh methods of work among students. The new note was that what he and his colleagues left behind them was organization for work, not for students by professors or ministers, but for students by students. The process of Bible or mission study, for instance, was that of a group of young men or young women meeting as equals to discover truth together, not that of a group meeting to hear from a senior person what he had to tell them. This was true also of the general religious meetings and open forums. Fostering student relations between colleges at home and abroad was central. The idea of buildings in universities as centres for reli-

gious fellowship, which began in Yale and was followed up under Mott's presidency in Cornell, now spread far and wide. The core of this new growth was the creation of the office of general secretary. When Mott left Cornell a secretary was appointed to carry forward the work of the Association, the man being a student who had just been graduated from the University. This practice spread rapidly.

We find among his early papers one headed "The Association with a General Secretary as a Model." A long argument is developed under four major heads, with a multitude of sub-headings, to establish, first, the need and importance of model Associations, and secondly, why those with a general secretary should be expected to be models seeing that they have a better leadership, a man with more time and experience, and therefore a more intelligent, resourceful, pervasive leadership with a stronger grasp resulting in a larger, more intelligent, better trained, and more efficient corps of workers. This leads on to the question, In what respects should the Associations be models? The answer is: in attracting and uniting young men of right impulses and character; in business methods and management, including the preservation of complete and reliable records, the incurring of no debt, the adoption of coherent budgets, and the cultivation of the financial constituency; in resourcefulness; in concentration on the central purpose of the Association; and in making it a generating and distributing centre of spiritual energy. Moreover, the Association should avoid the danger of secretarialization by emphasis on voluntary work by students, thus becoming a training school for workers. The model Association is also characterized by the cultivation of an intelligent and aggressive missionary spirit, and by the maintenance of helpful intercollegiate relations.

Along these lines the student Christian movement now spread rapidly across the North American continent. Mott's letters to his parents, mostly written in railway trains or at stations while he was waiting for trains, often describe his experiences in a way that gives colour and movement to this picture. When pausing, for instance, at Springfield, Massachusetts, on October 2, 1889, he wrote in the course of a long letter in pencil:

"I am standing travel better than I did last year, as I am learning a few important things from experience. I have still much to learn, for travelling is a science.

"Last Saturday and Sunday I was at Amherst College. I had very difficult problems with which to deal, but notwithstanding that I had a very enjoyable and extremely profitable time. Amherst has the most charming natural surroundings of any college I have visited—unless it be Cornell University. It is situated on a little rise in a great geological basin surrounded in the distance by a range of hills and mountains. Away off to the right you can catch glimpses of the Connecticut. Old Mt. Tom and Mt. Holyoke stand out distinctly in the distance. Henry Ward Beecher took his college course at Amherst and has immortalized this beautiful scenery in his novel *Norwood*, which, by the way, I read several months ago. I well remember what he says regarding the view from the old tower, and climbed up five or six flights of stairs in order to verify the view. It is certainly one of the finest I ever saw.

"I formed many valuable acquaintanceships while there among the students and members of the faculty. I called on Professor Tyler who has been teaching in Amherst for over fifty years. He wrote the book known as *Prayer for Colleges*, which made such a profound impression upon me last winter. I told the old professor how much the book had helped me. The tears came to his eyes and he said: 'If anybody helps you always tell him. It makes him feel good.' I fear I have not done this as much as I should. I should have to tell you and Mother a great deal,—it could never be told."

In the letter to his mother the next week we have the first reference to work with boys. This happened at Williston Seminary, the school where Robert P. Wilder prepared for the university. He comments, "I consider these preparatory schools one of our most hopeful fields. If you capture the boys, they will become pillars for the work when they enter the colleges." In practically every letter we find that he seizes an hour between trains to climb to some place to get a view across the country. One letter of more than eight pages is filled with a description of the view from the top of Mt. Nonotuck, offering a panorama the range of which extended from the houses of the labouring people clustered about the factories of New England, to the scores of little villages and many schools and colleges which he details and describes.

His habit of interviewing people developed all the time. A

Pennsylvania Dutchman, who was president of the normal college at Kutztown, gave him an interesting evening with a remarkably complete and vivid picture of the place of the Dutch in the development of American life. One odd item was that "as the Quakers settled at Philadelphia and near there, when the Dutch came they were obliged to settle in the counties lying in the tier back. We thus hemmed in the Quakers and formed a wall between them and the Indians. We therefore had to bear the brunt of the Indian warfare. The Quakers boasted that they had shed no Indian blood but the reason was that the Dutch did it all for them." He then humorously describes how the president showed him into a genuine old-fashioned Dutch bedroom, which had "not been aired out since 1817," and tells how he "managed to let in a few zephyrs from a little window, stacked about two cords of feather pillows in one corner, and whiled away the night." In meetings the following day seventy-five Dutch students pledged themselves to devotion to Bible study, and he concludes:

"The last thing I did that night gave me more joy than anything. At the close of one of my meetings I invited all who would like to meet me to talk about why Jesus Christ died, to come to a certain room at 8.30 p.m. One bright fellow, about twenty-one years old, who was fitting himself to teach, came. In a few minutes the Holy Spirit enabled me to lead him to the point of decision. That very night he announced to the other students his change of heart."

He ends with a list of eight places in which he was to be within the next fortnight. How closely packed the time during these travels was we may see from his record of the two weeks in Pennsylvania in a letter dated February 12, 1890:

"During the time I have

Visited 11 college Associations

" 3 Young Women's Christian Associations

" 2 theological seminaries

Touched 7 city Associations

Over 300 students have been enlisted in devotional and practical Bible classes.

A few have been led to Christ.

Several have been influenced to give their lives to religious callings.

"To Him be all the praise!

"I have had a grand opportunity to see Pennsylvania. Among my many interesting experiences may be enumerated:

Living among the Pennsylvania Dutch.

Studying the remarkably vital Moravian Church at Bethlehem, one of its two chief American centres.

Viewing the beautiful scenery in the 'Switzerland of America'—Mauch Chunk.

Walking a mile or more in a mine over 400 feet below the ground—away down beneath the Susquehanna River.

Inspecting the coal breakers and iron mills.

A never-to-be-forgotten day spent going all over the field of the Battle of Gettysburg. Twenty-five miles were travelled in doing this and some 300 monuments were examined.

A visit to the Carlisle Indian Training School—where there are over 600 Indian boys and girls from forty tribes—the largest training school for Indians in the world."

The whole day spent on the Gettysburg Battlefield cost him \$1.40, including a map, a guidebook, and a twenty-five cent relic he purchased from a farmer's boy. In the following month he tells of attending for the first time in his life a meeting of the Society of Friends in Baltimore. He was taken to this meeting, one of the leading Friends' Meetings of the country, by Professor Emmott, of Johns Hopkins University, a member of an old English Quaker family. He writes:

"After the audience had assembled they were perfectly silent for fully ten minutes. Then a woman arose in the audience and offered a prayer of beauty and of rare spiritual power. Soon after that one of their ministers (for several are called ministers—although in our Church they would correspond to laymen having an advanced Christian experience) took the following text: 'They looked unto Him, and were lightened: and their faces were not ashamed.' From this he preached a short fifteen-minute sermon which was literally packed with spirituality. A beautiful young woman, whose face showed that 'though now she saw Him not, she rejoiced in Him with joy unspeakable and full of glory,' expounded a portion of Peter's First Epistle. A few minutes of silence

ensued after which a young man spoke with unction and power from Phil. iii: 13-14. More silence followed by a closing prayer by an old saint whose prayer was to God and not to men. I understand the genius of the religion of this Society of Friends far better now. It is Holy Ghost religion. They believe in the Spirit in you, around you, over you;—consequently He manifests Himself in their midst. Never have I been more conscious of His presence than in that meeting.”

On one of the sheets of notepaper we find printed the heading of the “Summer Conferences of the Student Young Men’s Christian Association,” and discover that as early as the year 1893, in addition to the Northfield Conference covering the eastern part of North America, there were now the Lake Geneva Conference in Wisconsin, the Southern Conference at Asheville, North Carolina, and the Pacific Coast Conference at Pacific Grove, California. To these conferences, running from late May on into July, the best men interested during the college visitation were drawn. From these conferences through the widely scattered separate units of student Christian groups a sense of unity and a vision of the untouched world could penetrate.

The drain of these four conferences upon Mott’s strength is indicated in a letter to his parents written at Chicago on June 30, 1893:

“I have just emerged from the second of my summer schools. I spent five days at the southern gathering in Knoxville, Tennessee. It was terribly hot there most of the time. The meeting was a tremendous success. Two hundred were present from fifty colleges from all parts of the South. I left things in the hands of Ober and Brockman and came on to Lake Geneva to help start off the western gathering. It too is a magnificent success. Two hundred and fifteen students were there up to last night from 100 colleges. I left things in the hands of Wishard and Roots of Harvard. It was delightfully cool and pleasant on the lake. I took two or three more lessons in swimming. I have ordered the daily *Inter-Ocean* sent to you until the conference closes.

“I leave this afternoon at 3 p.m. via Michigan Central for Northfield, which place I hope to reach at 10 p.m. to-morrow night. In the absence of Mr. Moody I shall have



the entire direction of the conference. It will be the most responsible position I have yet filled—and I shall need your prayers daily.”

Of these four summer schools, the greatest was the parent conference at Northfield. This was due to the presence of Moody through the early years. To most of the world Moody stands as one of the greatest religious revivalists in history. He was that, but much more. His powers of organization, of shrewd appraisal of leadership, of co-operation with younger men, of decisive chairmanship, and of rugged moral integrity were elements in building up his massive personality. Mott watched him not only presiding but preparing for conferences, and quickly began to work in double harness with him. As one of their younger associates who watched them has said since, “Moody and Mott planned for the sessions of the Northfield summer school as though there were no such thing as prayer, and then prayed as though there were no such thing as organization.” In 1893, Moody wishing to carry through stupendous evangelistic work at the Chicago World’s Fair, asked Mott to take complete charge of Northfield and preside. This came as an immense responsibility to a man not yet thirty years of age. The outstanding success of that conference justified Moody’s choice and opened Mott’s public career as a presiding officer.

The older man gave to the younger at the Northfield conferences his generous backing, his support as a limitless fountain of spiritual energy and of unceasing self-forgetful moral drive, his essential sincerity, his blend of blazing evangelical fervour with powers of closely knit organization, practical foresight, shrewd critical judgment, and rich experience. Mott gave Moody in return loyal service and inventive initiative as his lieutenant, lent to the older man the energy, enthusiasm, and organizing capacity that helped Moody to meet the tremendous demands those conferences made upon him. After the funeral of Moody in Northfield, Mott at the memorial meeting in Carnegie Hall in New York City thus summed up his sense of Moody’s greatness:

“If it be an indication of greatness to move and stir to the very centre conservative universities and vast cities with religious feeling and purpose, Mr. Moody was a great man; because, under the influence of the Holy Spirit, he moved the greatest universities and metropolitan centres of the

Anglo-Saxon world as they have never been moved before for Christ. For many years his audiences have ranged from five to twenty thousand or more.

"If to preach the Gospel to more people than has any other man who ever lived be a mark of greatness, Moody was great indeed, for not even Spurgeon, Finney, Wesley, or Whitefield ever proclaimed the great facts about Jesus Christ to such multitudes. During his lifetime he preached the Gospel to literally tens of millions.

"If to be the means of turning millions of dollars into the channels of religious and philanthropic enterprise be a great achievement, Moody achieved great things; for it is not difficult for one to count up several millions of dollars which he was used to release and set at work for the extension and building up of the Kingdom of God in the world.

"If to raise up and thrust forth hundreds, yes thousands, of Christian workers, who to-day in all parts of the world are promoting the Kingdom of Christ, be accounted great, Moody was great; for this was one of the most distinctive results of his life and work. He realized in his experience on a vast scale the principle that he would rather set ten men to work than do the work of ten men.

"If it be a great work to help markedly to answer the prayer of our Lord 'that they all may be one,' Mr. Moody stands unique in his greatness; for what man has ever done so much as he, by means of his great evangelistic campaigns in the cities, in which he demanded unity as an essential condition, or in the many conferences over which he presided, actually to illustrate and accomplish real Christian unity? Others may have preached and written more upon the subject of Christian unity than he, but no one has ever accomplished so much.

"If to rule one's own spirit is a far greater achievement than to sway vast cities and move the ends of the earth with spiritual impulses, Mr. Moody was certainly great . . .

"If Christ's standard of greatness is the correct one, that 'he who would be greatest among you shall be the servant of all,' then Moody should be ranked among the great; because his life was one long ministry. For well-nigh forty years he moved up and down the world among men, 'not to be ministered unto but to minister.' Great as he was in life he was majestically greater in death, and great as he was in death

I am constrained to believe that he will be even greater in the years which are to follow. His works will follow him."

Mott's philosophy and practice in the work among students were more and more moving toward individual work with individuals as the real power through which decisive, life-changing work of a permanent character was to be done. Indeed, the great meetings in halls and theatres were in his thought important chiefly in leading up to face-to-face work with the individual. Two influences in this direction came in unexpected ways. One day when he had to wait at Springfield, Massachusetts, for a few hours between trains he walked up one of the main streets of the town and saw a poster in front of a church advertising meetings of the Brotherhood of St. Andrew. He went into the church and was just in time to hear Phillips Brooks preach on "Andrew bringeth Peter." On this text he preached an overwhelmingly moving and convincing sermon on the duty of each Christian to present Christ to the individual.

On another occasion during one of the Northfield student conferences, Henry Clay Trumbull, the eminent editor and author, in an informal conversation in the hotel, was talking personally about his amazing experiences in approaching fully 10,000 men individually and never being rebuffed. Mott asked him if he would tell these things to the whole conference. This he consented to do and made a very deep impression. Mott later induced him to have this address printed and was the means of giving it a very wide circulation. Under the influence of this contagious experience and testimony Mott himself in his series of student movement pamphlets produced one that has gone into many languages, called *Individual Work for Individuals*.

An important organizational change was made in 1890. Oddly enough, one stimulus to it came through the fact that both Mott and Ober read Stanley's *In Darkest Africa*. The book stirred in them both afresh the sense of the need of the world. They met together at Chautauqua and, sleeping in the same room, Mott told Ober of two or three invitations that he had to other work. Ober suggested leaving the student work to the sole guidance of Mott while he himself went into the general field work of the Young Men's Christian Association in North America, which was being neglected. They telegraphed to New York asking their mentor, Richard C. Morse, to meet them at

Niagara. The three men sat together by the river above the falls weighing the pros and cons for two whole days. It was then finally decided to recommend to their Committee that Mott should take complete charge of the student work for the whole of North America. Incidentally, at the same Chautauqua meeting Mott heard Principal Fairbairn, of Mansfield College, Oxford, give a series of lectures on "Great Personalities," which made a profound impression on him.

In 1891, on November 26, John R. Mott married Miss Leila A. White, M.A. and Phi Beta Kappa of The College of Wooster, Ohio, the sister of one of his earliest colleagues in the student movement, J. Campbell White. In a book such as this it would be impertinent to attempt to give an adequate picture of all that her companionship has done for him through the years. Those who have enjoyed the hospitality of their home know that its atmosphere is one of radiant happiness and would endorse with enthusiasm the following letter from a well-known German scholar and Christian leader:

"The shores of the hospitable United States are disappearing on the horizon. It is a wonderful, quiet day with bright sunshine on the beautiful waves. My thoughts go back to all the interesting experiences of the last few weeks. And there I remember with special gratitude the restful and interesting Sunday in your home. I always regard it as a privilege to be in personal contact with Mr. Mott, whom I think to be one of the greatest Christian leaders of our time; and I deem it a special honour to have him as one of my friends. We have a proverb in Germany that we never know a friend till we have stayed in his home. So I came with great expectations to your home,—and how I have been cheered by what I saw there, your beautiful family life, your bright and happy children, and yourself his worthy help-meet. So I thank you heartily for your kind hospitality and I shall always associate my stay in America with your happy home in Montclair."

The names of their four children are John Livingstone, Irene, Frederick Dodge, and Eleanor Campbell. During the war John L. Mott was private and corporal in the 165th Infantry A.E.F., Rainbow Division, and was later commissioned Second Lieutenant in the 320th Infantry, 80th Division.

Mrs. Mott has accompanied her husband on about one in three of his many foreign tours including two of the round-the-

world journeys, the first and most notable that of 1895-97, and that of 1928-29: and first and last has visited all but two or three of the sixty-six countries to which his work has taken him. This has enabled her when absent from him to visualize his surroundings and the nature of the demands being made upon him and thus to be of the greatest possible help.

In a speech on his retirement in 1928 from the general secretaryship of the National Council of Young Men's Christian Associations of America, feeling himself in the company of intimates, he spoke of his home life. He said:

"What do I not owe to my wife! what does not the Brotherhood! She has been to me constant incitement to seek and move on the highest levels; she has been a living conscience; she has been a faithful and humbling critic and mentor. Every man, especially those in public life, needs a courageous, down-right honest critic. She has fostered and strengthened every forward-looking proposal and programme; in all the years she has never called a halt; she has, to use Nansen's phrase, 'had the courage to stay behind'; and above all she has made my home a true haven and revitalizing retreat, a generating centre of fresh visions and plans."

Dr. Mott, in his dedication of *The Present-Day Summons to the World Mission of Christianity*—which came, the author happens to know, as a complete surprise to Mrs. Mott on opening the first copy of the book—has expressed something of what she means in his life and work.

"To my wife  
through whose comradeship as a fellow-traveller across the years and across the world God has communicated the most creative, self-giving, and enduring impulses of my life."

During this first decade of work the letters to his parents in his own handwriting continue, some of them at great length. In a letter written on Christmas Day, 1891, to the whole family, from Santa Barbara, California, it is interesting that he concentrated the earlier part of his letter on the two things of greatest interest to his father and his mother—trees and flowers.

"Take it all in all, I have seen a greater variety of plants and trees here than I have heretofore seen in all countries and

greenhouses combined. It is claimed that here are to be found growing side by side trees native to Peru, Chili, Australia, China, Japan, New Zealand, North Africa, South Africa, Southern and Central Europe, Southern and Western Asia, and our own Southern and Western states. I think the statement must be true. I have seen, it would seem, every form of pine tree, live oak, English walnut, almond, India rubber, Peruvian pepper, magnolia, mulberry, eucalyptus, pear, peach, apricot, apple, orange, lemon, etc., etc. If I were to mention the different kinds of vines and shrubs I should never cease.

“When I come to mention flowers that are now in bloom in the gardens all over town—what shall I say? It surpasses anything I have ever seen. Mother would go wild and even Father would here learn to fall in love with flowers. It is said that there are over 300 varieties of roses found here, and a minister states that at ‘one fair he saw 156 varieties of roses all cut from one garden that morning.’ I believe this from what I have seen even to-day. Every garden we pass is lined with hedges of roses in full bloom—and this is Christmas Day. I have seen climbing roses reaching to the top of high houses and completely covering large porches. This morning I heard of one bush here which last year had over 10,000 roses on it. That beats the Giant of Battles. In many yards are vast beds of calla lilies in full bloom. The passion flower vine is now ablaze and impressed me very much. Every conceivable form of cactus confronts you as you walk about. I give it up. I cannot even hint to you the floral glories of this spot.”

## CHAPTER VI

### FOUNDATION-LAYING ABROAD

IN the summer of 1891, he took his first voyage across the Atlantic. Through his attendance at the conference in Amsterdam of the World's Alliance of Young Men's Christian Associations, the headquarters of which is at Geneva, he made contacts and began to mature some of the thoughts that were to lead within four years to what may, all things considered, be regarded as his greatest creative achievement, the World's Student Christian Federation. At Amsterdam he met men like Raoul Allier, a professor in the University of Paris, Karl Fries, whom he already knew from the latter's visit at the Northfield conference, and others. Professor Allier tells the author that in Amsterdam Mott gathered a small group of them together one evening in a tea-room to talk over the possibilities of founding a union of Christian student societies scattered throughout the world. The main impression left upon Allier from that first meeting with Mott was of a very strong will backed by great energy, and a remarkable clearness and precision of ideas, co-ordinated into a definite plan that had been carefully reflected upon in advance. It is characteristic of the loyalty and tenacity of Mott's friendships that from that time through the years not only has he sustained contact with Allier, but, as Professor Allier told the author with emotion, Mott gave him continuous encouragement in the long task, stretching over thirty years, of writing his monumental volumes on "The Psychology of Conversion among the Backward Races," and in pressing forward to their publication.

That this conception of a world fellowship of students was working within Mott is shown by the fact that on that same 1891 voyage, when in Oxford, he walked around the University park with Robert Wilder and opened up to him the same vista. Another element in this development was the watchword of the Student Volunteer Movement, "The Evangelization of the World in This Generation," for the adoption of which Mott

was one of the strongest advocates. The watchword became a governing conviction with him in the course of intense group thinking, discussions and intercession.

In 1894, Mott crossed the Atlantic again to render special service to the student Christian movement in Great Britain. This visit was made in response to the invitation of Donald Fraser, one of the founders of the Student Volunteer Missionary Union of Great Britain, while Fraser was in America attending the quadrennial convention of the Student Volunteer Movement at Detroit. The reason for this invitation was that Mott had through his seven years of continuous service across the North American continent developed, face to face with practical difficulties, a philosophy and experience of method and organization which had been severely tested in work and in discussion, and had been written down and printed in a sequence of pamphlets covering practically every important aspect of Christian work among students. In all parts of Britain the student movement had been developing both on the Student Volunteer side and in general religious life. Mott went over in May, and in accordance with plans carefully made by Fraser, visited at least one characteristic student field in each of the four parts of Britain—England, Scotland, Wales, and Ireland. Out of this work in Oxford, Cambridge, Edinburgh, Glasgow, Dublin, and Aberystwyth and in the light of countless personal and group conversations at the student conference held that year at Keswick, he, in consultation with the national leaders of the movements, helped them to perfect the organization and programme of what became the British College Christian Union. In London that year, he met again some of his friends from the Continent, for example, Professor Allier of Paris, and Count Moltke of Copenhagen, at the jubilee meetings of the World's Alliance of Young Men's Christian Associations.

J. H. Maclean of Glasgow, later of India, met him first at Keswick that year and recalls vividly the powerful impression made by his addresses. He went up to Glasgow and saw the University settlement there, and Maclean remembers this as his first experience of Mott's process of extracting knowledge by a carefully prepared questionnaire which Maclean did his best to answer. At Keswick he talked with friends like Donald Fraser about his rapidly crystallizing thought of a world fellowship of students. The thought that was in his mind was similar



in principle to that expressed in a vivid sentence of Gladstone's which Mott frequently quoted. It was spoken in a lecture on "The Work of Universities," and described the influence of the universities of the Middle Ages in the following terms:

"They established, so to speak, a telegraph of the mind; and all the elements of intellectual culture, scattered throughout Europe, were brought by them into near communion. They established a brotherhood of the understanding."

In a world broken by racial and national divisions, and without a common medium of Latin which the Middle Ages enjoyed, Mott envisaged a world federation of Christian students that would establish a telegraph in things spiritual, and would give to groups of students in each country the benefit of the experience of similar societies in all other lands.

It is easy for an organization to set itself a world horizon, and yet appeal only to a narrow class within each national area. From the outset there was a generous breadth and a vigorous and virile catholicity about Mott's conception of the variety and range of the kind of men to be drawn into such a comradeship.

"The very genius and purpose of a Christian Association, like that of its Lord, should be to unite all real disciples of Jesus Christ without reference to their denominational affiliations, wealth, fraternity connections, athletic reputation, intellectual standing, or life-plans. There are problems in connection with the moral and religious life of nearly every institution which cannot be solved unless all right-thinking Christian men sink their minor differences and unite for this definite purpose."\*

The organization of the World's Student Christian Federation came about in the following way:

In that summer of 1894, Mott received invitations from Great Britain, Germany, Scandinavia, and Switzerland, to attend national student conferences that were to be held in the summer and early autumn of the following year. About the same time invitations came from men who were leading in Christian work among students in India, asking him to conduct a student campaign in that country in the winter of 1895-96. From Japan also came a similar request to visit the students of that country

\* *The Students of North America United* (Mott), p. 51.

in 1896. These six invitations were given independently of one another and all of them reached Mott within a period of two months. There was no collusion between these invitations, no conceivable connection.

Solemnized by this evident operation of God's spirit in diverse places, he placed the matter before his committee. So overwhelming was the call to this new door of opportunity to serve students across the world that he and Mrs. Mott resolved that, because this did not fall within the work of the committee he served, he must surrender his salary, raise the funds for the work in other ways, and go out.

So he and Mrs. Mott set out on July 20, 1895, from New York in the "Etruria" for England. From that day until the second of April 1897, they were in incessant voyage which carried them round the world, leaving in actual being the World's Student Christian Federation with its national movements on every continent.

The British College Christian Union appointed one of its number, J. Rutter Williamson, to accompany Mott and represent the British movement at meetings later that summer in Germany and Sweden, in connection with which it was Mott's plan to hammer out the constitution of such a world grouping of Christian students. They proceeded to Germany and entered into prolonged consultation with the existing student Christian movement there. This conference of German students, as Mott wrote in a report letter, was

" . . . held August 7 to 12, at Gross Almerode, near Cassel. It was attended by nearly 100 men representing two-thirds of the universities of the country. In Germany, unlike America and Britain, the recent student Christian movement started in the *gymnasias*, i.e., among preparatory students. It took the form of Bible classes, or Bible circles as they are called. Within the past few years similar circles have been organized in several of the universities. . . . I devoted myself in five speeches, in several conferences, and in many interviews to the following work:

"(1) Pointing out the need, advantages, and aspects of a wise organization of the Christian work in the country as a whole, and in each university. The most influential man in the movement had decried, discouraged, and opposed organi-

zation. We were able to show the students the fallacy of such a position . . . .

“(2) Urging the adoption of a more comprehensive purpose. Their circles simply promoted Bible study and social fellowship. . . . So keenly did I feel this need that I went into the forest one afternoon with the most spiritual men of the convention, where we had most earnest conference and prayer together on ‘How to prepare for and promote a spiritual awakening among the students of Germany.’ Oh, that there might be raised up some man of commanding intellectual ability, with the heroism and enthusiasm of Peter the Hermit or Luther, and filled with the Spirit of God, to help meet the awful spiritual need which is now presented by the universities of Germany! . . .

“(3) Measures were also advocated and adopted ensuring a larger participation of the students in the management of the movement. This was not accomplished without extended and intense discussion. . . . The co-operation of Messrs. Doggett, Stevenson and Wishard of America, and of Williamson of England, alone made possible the carrying out of the three advance points of policy which have been briefly outlined.”

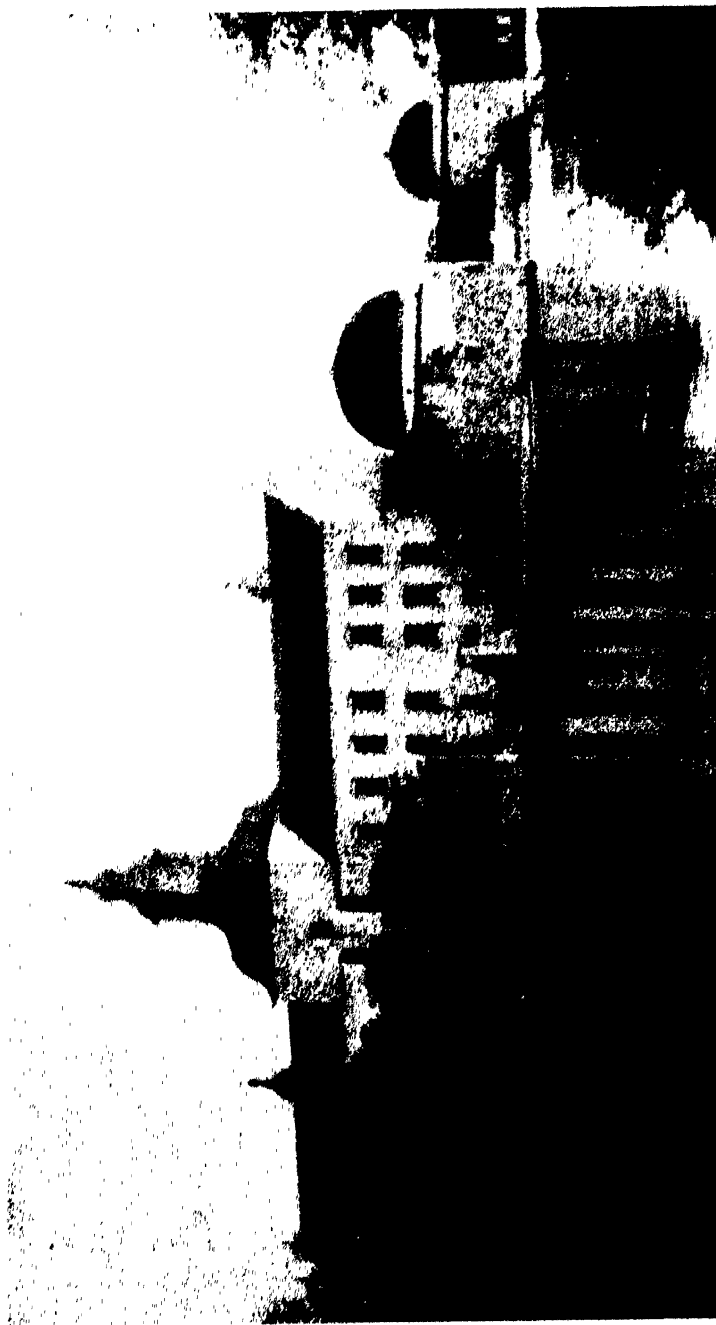
Prolonged discussion took place with reference to entering into a world alliance because of the objections seen by some of the members and, most of all, by its chief national leader. He, however, at last, after a whole night spent in prayer, came through from a worried and gloomy reluctance to radiant acceptance of the project. A young student of jurisprudence, Dr. J. Siemsen, was authorized to proceed to Sweden, in company with the Motts and Williamson, to represent Germany there with powers similar to those which the British movement had granted to their representative.

So they crossed to Sweden and went northward to the little ancient town of Vadstena, on the shore of Lake Vättern. There in a sixteenth-century royal castle representatives of the Scandinavian lands, Sweden, Norway, Denmark, and Finland, held a Scandinavian student movement conference. The reason why they had come together in that place should be told by Dr. Karl Fries, who was responsible. He had been asked to arrange for the conference and had it on his mind when one day in the spring of 1895 he went to speak at the Young

Men's Christian Association at Vadstena. The doctor of the hospital was his host.

"The window of my room," says Dr. Fries, "turned towards the beautiful old castle with its lofty tower and the round cupolas covering the bulky turrets that flank the central building and the walls surrounding the roomy palace yard. As I saw it the idea struck me that it would be splendid if this old castle could be used for the student meeting. I asked my host whether he thought it possible and he saw no reason why it should not be. We went to the place and began measuring the rooms, thinking of what could be used for dining-room, meeting-room, and sleeping apartments. There is a vaulted hall in the lower floor which seemed large enough for 250 people seated at a meal. On the third floor is the large Council Hall where, in the sixteenth century, diets had been held, and in the intermediate floor a number of rooms had corridors adapted for placing beds and arranging washing accommodations. The place seemed as if built for the purpose and the kind doctor told me that if I received permission to use the castle he would guarantee the use of bedsteads in sufficient number. A large hospital was being built and the furniture was to be procured somewhat in advance, just in time to allow us the first use of it.

"There was one drawback about the castle; not only was there no vestige of furniture but there were not even windows, only wooden shutters. The constructor of the new hospital was willing to let us have a number of windows which had been temporarily used for that building. So the way seemed smooth and straight. I called on the governor of the province and was most amiably received. He did not think there would be any difficulties but said that special permission had to be granted by the Government Office for Public Buildings. This august body found it utterly incompatible with the dignity of the old castle to be used for a student Christian conference. Finally, after applying to the Government itself I received the necessary permission, though with certain limitations, one of which was that no lights were to be used inside the walls. As the conference was to take place in the middle of August it would have been vain to rely on the midnight sun for the light we needed. The only way that seemed open was to arrange electric lights outside the windows, and with the



THE VADSTENA CASTLE, SWEDEN  
Where the World's Student Christian Federation was organized



efficient help of an electric firm whose leader was a Young Men's Christian Association member and a contractor for the hospital, this was done with little cost and in a way that satisfied at least modest pretensions. It was a wonderful sight when the lamps, which threw their magic shimmer in through the deep window recesses, at the same time were reflected in the glittering waves of the moat which surrounded the castle on all sides. Willing hands helped in every way to render the old place, which had not been inhabited for more than 200 years, a comfortable home for the delegates."

When the conference of Scandinavian students was over, leaving two men authorized to represent them in the framing of a constitution for a world organization of students, the little group of six withdrew to a cloistral room high up in the building. There they toiled strenuously to evolve a constitution with a foundation so well laid that it would be firm enough to resist disintegration, yet with a framework capable of continuous expansion not only in a geographical sense, but face to face with Christian students with loyalties outside Protestantism.

The objects of the Federation were thus defined by Mott in a report letter:

"1. To unite student Christian movements throughout the world.

"2. To collect information regarding the religious condition of the students of all lands.

"3. To promote the following lines of activity: (a) To lead students to become disciples of Jesus Christ as only Saviour and as God. (b) To deepen the spiritual life of students. (c) To enlist students in the work of extending the Kingdom of Christ throughout the whole world.

"Only those movements shall be federated which combine a national or international group of universities or colleges and the aims and work of which are in full harmony with the objects just stated. The Federation is directed by a General Committee composed of two men from each movement, these men to be appointed by the authoritative committee of the movements they represent.

"In view of the fact that I was entering upon a tour among the students of many lands I was requested to represent the Federation as their general secretary. I consented to do so

until the next meeting of the Committee which will be about the time I get back to America. My work for the Federation will be: to seek to establish and then federate the student movements of India, Japan, and possibly China; to appoint corresponding members in nearly all the countries which do not have student movements; to collect information regarding the religious condition of the students of all lands, and to render a report on the investigation."

Mott's assessment of the importance of that meeting as he saw it in the light of his subsequent travel round the world is in the following terms:

"Never since the Wartburg sheltered the great German reformer while he was translating the Bible for the common people has a medieval castle served a purpose fraught with larger blessing to all mankind. This conference in Scandinavia was composed of representatives of the five great intercollegiate movements then in existence, the American Intercollegiate Young Men's Christian Association, the British College Christian Union, the German Christian Students' Alliance, the Scandinavian University Christian Movement, and the Student Christian Movement in Mission Lands. Before sending their delegates to Sweden the different movements represented had come to an affirmative decision on the following question: If it be profitable for the Christian students of any one university or college to associate for the sake of influencing other students for Christ, and sending them into the world to extend His kingdom; if it be highly desirable to band together the various Christian organizations of any one country in order to make them more helpful to each other in all their activities, and to enable them to make a deeper impression upon the national life; would it not be most advantageous to unite in a great federation the national intercollegiate movements of the whole world? Days of intense and prayerful discussion resulted in the formation of the World's Student Christian Federation, and in the unanimous adoption of its constitution."\*

Not content with the federation of existing national movements, Mott and his wife now continued on their journey round the world which was to bring into active life almost as many

\* *Strategic Points in the World's Conquest* (Mott), pp. 15-17.



new student movements as the total of those which formed the original federation.

He was now for the first time in his life crossing the invisible but real frontier between the Anglo-Saxon and Northern European Protestantism in which he was reared and the Latin Catholicism of the peoples of Western and Southern Europe. Any one familiar with the critical intellectualism of the Latin universities, whether in France, French-speaking Switzerland, or Italy, will know how stiff a wall of criticism a man coming with an essentially pragmatic mission from Britain, and still more America, is bound to face. Fortunately in the previous year he had had in London and in Geneva the opportunity to describe the Christian movement among American students to M. Ernest Favre, then the leading Christian layman of Switzerland. The latter was specially impressed by the facts showing the influence of the Northfield gatherings, and decided to take steps which would bring similar benefits to his own country. As a consequence, he gathered a conference of Swiss students, which was held September 23 to 26, 1895.

"Although it was," wrote Mott, "the first Christian inter-university gathering ever held in Switzerland, it proved to be the best conference held on the Continent this year. It was held at St. Croix, a little village high up in the mountains. The view from the place of meeting was magnificent, overlooking Lake Neuchâtel and the surrounding plain and valleys, with Mt. Blanc and the Bernese Oberland standing out clearly in the distance. The conference was as large as the one held in Germany although the student field of Switzerland is not one-fifth as large as that of Germany. All but one of the universities of Switzerland, and the famous University of Paris were represented by student delegations. There were present also seven of the most influential professors of the country, and several of the foremost Swiss Christian workers.

"My work, in public addresses and private interviews, was on the following lines: (1) Informing the members of the conference about the Christian movements among the students of other countries. (2) Outlining a plan of Christian organization for the different universities . . . (3) Helping to effect a simple national organization. (4) Appointing and instructing a Swiss corresponding member for the World's Student Christian Federation."

On this first visit to Switzerland Mott contented himself with drawing together some student Christian leaders. The Swiss student groups were thus corresponding members and not affiliated members of the World's Student Christian Federation. Similarly in Paris, in Rome and in Bulgaria he developed contacts with student leaders which were later to result in national student Christian movements.

Proceeding eastward he reached another invisible frontier when he came to the Bosphorus. There he and Mrs. Mott spent a week at Robert College, the famous American institution. Immediately the wisdom of having laid at Vadstena a foundation not confined to Protestants was evident. In Robert College, in addition to the Moslems he found Christian students belonging to the Greek Orthodox Church, the Armenian Church, and the Bulgarian Church, as well as Protestants. Out of these he helped to develop on existing foundations an organized student movement on what might now be called an ecumenical model.

Their six days in Constantinople coincided with the reign of terror of the first week of October 1895, when almost unbelievable atrocities were perpetrated upon Armenians in that city.

"Two days before I reached Constantinople," he wrote home, "over 500 Armenians were forcibly thrown into prison. The reason was that they were on their way to present a petition to the Grand Vizier on behalf of their countrymen who were being tortured in prison on suspicion of complicity with the murderers of certain spies. The evidence is conclusive that the most fearful tortures were being inflicted. Of the 500 and more imprisoned on that day there is no telling how many have been killed. One Christian young man told two friends of mine that he had counted eighty-one dead bodies of Armenians carried out in one day, one after another. The night before I arrived over thirty Armenians in a coffee house were shot down like dogs. The place was first surrounded with a cordon of soldiers to prevent any one coming to the help of the men inside. The night I arrived nineteen Armenians were shot or stabbed to death at one of the city gates. . . . Others were killed the same night here and there throughout the city. Each day many were imprisoned . . . Many while being taken from prison to the police court to be examined were run through with bayonets . . . and killed . . . Two Armenians were pounded

to death with iron bars in broad daylight on a main street. The next night some Armenian houses were broken into and entire families killed."

From Constantinople they sailed to the coast of Syria. On the lovely rocky campus of what is now the American University at Beirut they lived with President Daniel Bliss for over a week and there brought into being another student Christian Association. They spent three wonderful weeks, riding on horseback, camping by the way, from Sidon to Jerusalem, and finally on the Mount of Olives overlooking the Holy City. In Jerusalem Mott spent some time at Bishop Gobat's school for boys, where a student movement group was founded which has never since ceased to function. From Jerusalem they crossed to Egypt and proceeding up the Nile he established at the American College in Assiut a splendidly virile and vigorous student Association whose life has continuously enriched the national as well as the Christian leadership of Egypt.

They sailed to Ceylon, where he held two student conferences, one in the northern and the other in the southern part of the island. He had arranged with Robert Wilder, then working in India, to join him at Colombo, not only to co-operate with the work in that country, but also to help in perfecting the plans for the campaign in India.

"As Mr. Wilder and I," he wrote, "had associated in work among students for five years in America, it was a great pleasure to unite our efforts on the other side of the world to establish the same movement. We proceeded at once to the Jaffna Peninsula, the extreme northern part of the island, where we were to hold the first of the long series of conferences which it is proposed to hold throughout the East . . . Our conference was held at Jaffna College, Batticotta, December 11 to 13. It was a most appropriate place. It is the centre of the student field of North Ceylon. More important still, here, as is well known, the first college Association in the mission field was planted. . . . It was the wise action of Dr. Frank K. Sanders which united the Associations of this section in what is known as the North Ceylon Union of Young Men's Christian Associations. Our conference was held under the auspices of this union. There were in attendance over 400 delegates. About 300 came from the eight Christian colleges and schools of the peninsula. . . All

but two or three of the nearly thirty missionaries of the three societies at work in North Ceylon attended the conference; also twenty or more native pastors and catechists. Nearly all the addresses were given in both English and Tamil. . . . There was a deep and growing interest from the beginning to the close. It was an inspiration to look into the attentive faces of this body of young men, and to hear their fervent prayers and hearty singing especially of the Tamil lyrics."

They sailed thence to India; here three months' unflagging work from the south through Madras to Poona, and right up into the Punjab and across to Bengal culminated in a national convention at Madras when the Student Christian Movement for India and Ceylon was definitely organized, Mott lying in bed racked with fever while presiding over its deliberations.

There reached him at Poona in January an exciting and at first mystifying cablegram from England, saying £200 had been put to his credit in the bank to cover the cost of his going to Australia. Letters soon explained the mystery. The first quadrennial conference of the British movement was opened on New Year's Day, 1896, in Liverpool. A student in Melbourne, Australia, having read in a weekly English paper of Mott's project of a world federation of students, had written to the British student movement urging the importance of Mott's including Australia in his world tour. The British movement, captivated by this idea, raised a thank offering at the conference and sent it to Mott in January. The idea of going to Australia was not entirely new. The great English missionary-editor, Dr. Eugene Stock of the Church Missionary Society, had asked him when he was in England in the preceding summer why he omitted Australia. When he was in Scotland Henry Drummond and Dr. Alexander Whyte had put the same question to him. This cablegram with the money provision induced Mott to modify his original plan of going on direct to the Far East. He and his wife, therefore, booked passage from Colombo to Adelaide in Australia. He was so ill with malaria that he had to be carried on board. The voyage restored him and they landed at Adelaide, but did not know a single soul there. They went to service at the Presbyterian Church and at its close introduced themselves to the minister who at once interested himself in their mission and gave them valuable contacts. Among those with whom he brought them into touch

was the Chief Justice of South Australia, Sir Samuel Way, who befriended Mott and arranged for him to be invited to lecture at the University on the student movement. The door thus opened, he found in the length and breadth of the Australian universities and colleges only eight isolated student Christian societies or groups, none of which knew of the existence of the others. Sir Thomas Fowell Buxton, of the famous family associated with the fight against the slave trade, who was Governor, attended the meeting at Adelaide University and still further helped by inviting a meeting to Government House. Each centre that he reached opened the door to the next city.

He thus organized student groups in all the universities and colleges. They crossed to New Zealand through a five-days' storm. Again they did not know a soul in New Zealand, but had an introduction to Professor Salmond at Dunedin, who opened doors for them. Just as in Australia, they went from centre to centre, built up student Christian groups, and carried back to Australia by June 1896 representatives of the New Zealand Student Christian Movement to take counsel with representatives of the newly-organized student unions of Australia as to the formation of an Australasian student Christian movement.

In Australia a general conference was convened at Melbourne, where there were 258 regular delegates from thirty-four institutions, of whom three had come from New Zealand, involving a round-trip journey of about 3,000 miles. Here was founded on June 6 the Australasian Student Christian Union. This movement was at once embraced in the World's Student Christian Federation.

"Dr. Mott left behind him," writes Mr. A. S. Devenish in *The Australasian Intercollegian*, "a strong united Australasian movement; and when, two years later, the first conference was held in Sydney, under Mr. W. H. Sallmon's leadership, it was at once seen how strong the movement was, how sound at heart, how admirably organized, and how potent for good. It was at this gathering that the need of a magazine was felt, and it was decided to start the *Intercollegian*. That the movement has now gone on uninterruptedly for close on thirty years, is a good tribute to the wise foundations laid by Dr. Mott."

From Sydney they set sail northward to Hong Kong and China. The pioneer visit of Luther D. Wishard in 1890 and the

intensive work of D. Willard Lyon, especially in Tientsin, where he had developed a model student Young Men's Christian Association, had prepared the way for Mott's coming. C. T. Wang, later to become national student movement secretary and still later minister of foreign affairs of the Nationalist Government of China, described the effect of Mott's arrival in China in the early autumn of 1896. He wrote in the July 1923 issue of *The Student World*:

"He visited practically all the higher institutions of learning in China. . . . He brought to the students of China a realization of the advantages of union with the world-wide brotherhood of Christian students. . . . Before Mr. Mott arrived, the number of Associations had grown from three to five, one of them among the government students of Tientsin. His tour resulted in adding twenty-two new Associations. . . . It influenced thousands of individual student lives and created a morale that went far toward bringing about the spirit of Christian unity. . . . Another result, which gave rise later to such far-reaching consequences in the organization and growth of the Student Volunteer Movement of China, was the decision of seventy-six Chinese students to devote their whole lives to direct work for Christ."

Mr. and Mrs. Mott now moved on in November 1896 to Japan. Here again Luther Wishard's visit of eight months in 1889 and sustained work by John T. Swift had created several student as well as city Christian Associations. When Mott reached Japan he at once began to visit, as Principal J. S. Motoda reported later in *The Student World* for July 1923, "the leading Christian and government schools at Nagasaki, Kumamoto, Okayama, Kobe, Osaka, Kyoto, Nagoya, . . . Sendai, [and Tokyo], with the result that several defunct student Associations were revived and a number of new ones created."

The thrill of comradeship experienced in a group of Japanese youths climbing through the darkness up Hanaokayama, the Flowery Hill, long before dawn on November 29, 1896, is one of the shining hours of those foundation-laying years. Flowery Hill is sacred to Japanese Christians because in the seventies a group of young Christians, faced with the threat of death, met under an ancient pine on its crest and, drawing blood from their veins, pledged themselves before God to unflinching

Christian discipleship.\* In a similar spirit, this new group of young men, faced by overwhelming problems, walked up that hill with Mott in 1896. We take a description of it blended from accounts written at the time by two of the men, K. Yabuuchi, his first interpreter in Japan, and S. Koike, a flame of fire for militant Christianity.

“Long before daylight, while the street-lamps dimly lighted our path and the fresh rustling breeze chilled us, we climbed up our sacred Flowery Hill. As we went up the steep hillside, some sang holy songs and some talked cheerfully with others, but all with great expectations and solemn thought. . . . On the top of the hill by the grand old pine tree, we knelt down in prayer, twenty-five in all. . . . The mountains far off and the valley below were covered all with fog, the sacred hymn sung heartily by the little band of twenty-five children of God only broke the stillness of the time. All knelt down under the grand old pine tree on the very spot where about twenty years ago an earnest band of Christian young men, thirty or little more in all, got together amid the severe persecution and made vow to consecrate their lives to God. All moved by the spirit prayed earnestly. . . . The quiet of the early morning was broken by our singing, sometimes grand and solemn, sometimes soft and melodious, which we could not think to be but a celestial strain. All felt we were nearer heaven than ever before. . . . Everyone prayed earnestly, confessing his sins and begging for help in the future. Every word was uttered sincerely and reverently from the depths of each heart. . . . Just as the sun rose above the volcano in the distance with his majestic grandeur and revealed beautiful nature below us, dispelling the thin veil, we descended the hill praising the glorious sun of righteousness who can and will dispel all darkness out of the world. Yes, indeed, we came down with joyous heart and something that we did not possess before we ascended the hill and something that we knew the earth could not impart to us.”

To this day Dr. Mott declares that he has never been more vividly aware of the power of prayer than while listening on

\* The story is told in the life of Dr. Jerome D. Davis, who was a colleague of Dr. Nee-sima, founder of Doshisha University, and father of Mr. J. Merle Davis of the Department of Social and Industrial Research and Counsel at Geneva.

that hill to their broken voices as in a strange tongue they poured out their hearts to God.

In January 1897 representatives of student Associations in different parts of Japan met him at Tokyo, and faced the question of creating a national movement and affiliating it to the World's Student Christian Federation. At this point the most intense discussion of the whole tour took place with regard to the basis agreed upon at Vadstena. As Dr. K. Ibuka wrote later:

"We had many difficult problems to overcome, but the most difficult problem we had before us was the evangelical basis of the union. Now that may seem strange to you, but it is not so with us, as the men at the universities had a strong tendency to Unitarianism. The divinity of our Lord came into the question and some hesitated very much and argued for a broader basis of the union. Some of us felt, however, this was a vital question, a question of life and death to this movement, and we discussed and prayed about it. Then we had Mr. Mott, who would not give up. He stood firm, and by his earnestness and tact we were saved from giving it up, and since then the work has made steady progress."

The Motts now set sail for home, but paused for recuperation at the Hawaiian Islands. Mott, however, did not find recuperation inconsistent with hard work in developing student Christian Associations in the institutions of Hawaii, and appointed a corresponding member of the World's Student Christian Federation.

What had happened in those twenty-one months? In a voyage of over 60,000 miles, or more than twice round the world in distance, he had visited 144 universities and colleges in twenty-four countries, seventy definite student Christian unions were organized, numerous others being re-organized. National student Christian movements were brought into being in India, Ceylon, Australia, New Zealand, China, and Japan, incorporating most of the seventy unions described above; and, moreover, the foundations were laid for movements in parts of Europe and the Near East. Corresponding members of the General Committee of the World's Student Christian Federation were appointed in France, Italy, Switzerland, Austria, Hungary, Bulgaria, Turkey-in-Europe, Greece, Syria, Egypt, and the Hawaiian Islands. All along the road, in addition to



these conferences and conventions, two other processes were going on. First, he was securing knowledge of the moral and religious life of students in all those lands on the basis of eighteen questions put before representatives in all of them. Secondly, he was informing each national student movement regularly of the life of the others in all parts of the world, a process that included, in addition to heavy personal correspondence—and at that time he had no secretary—the preparation of twenty-one report letters of kindling interest and historical importance. Great as was the satisfaction in the achievements of these two years, Mott's final statement was that

“ . . . we have had the greatest joy not so much in organizing national and local societies, nor in the far-reaching work of co-operating with other student leaders, as in the direct work with the students themselves. Under the influence of the Spirit of God, in answer to the ever enlarging volume of prayer on the part of friends in all parts of the world, there have been in connection with the work in colleges and conferences over 500 young men who have professed to receive Christ as their personal Saviour, fully 300 who have dedicated their lives to Christian work, and over 2,200 who have decided to keep the Morning Watch.”

The period that we have now surveyed, from the beginning of his work in Cornell when as a student he was building up the Cornell University Christian Association in 1887 to his setting sail homeward from Japan in 1897, we may call the foundation-laying decade of his working life. The germ of everything that has followed lay there, in the experiences across North America and then round the world, in the principles repeatedly used and re-tested, in the flexible organizational policy, perpetually modified in its application but loyal to its root principles, and above all in the steadily growing zeal for drawing youth into personal discipleship to Christ. If we go over what he has repeatedly described as “the clear and all-important guiding principles” of the World's Student Christian Federation, we shall find they illuminate all his work in the many organizations and varied methods through which it has expressed itself. These principles are:

1. The recognition of the supremacy and the universality of the Lord Jesus Christ and of His work as the only sufficient Saviour.

2. The interdenominational and interconfessional character of the Federation.

3. The independence, individuality, and autonomy of each national movement.

4. The interdependence and mutual obligations of all the movements in it.

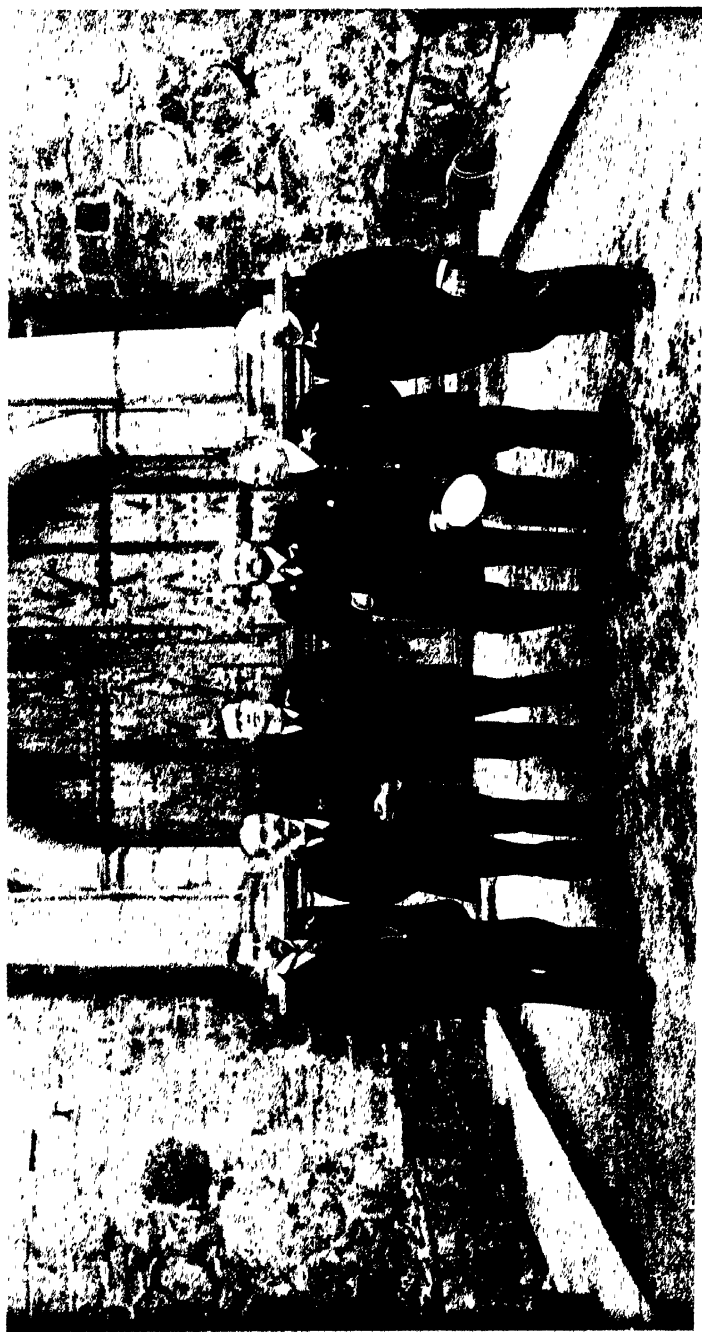
5. The principle of not governing or seeking to control the constituent movements or interfere with their policies. Its relation to them is purely advisory and inspirational.

6. The maintenance of a non-political character, although it is profoundly concerned with strengthening national life and likewise with bringing all social and international and inter-racial relations under the rule of Christ.

7. The purpose to be in all its constituent parts truly democratic in government and representation and to emphasize student initiative.

8. Consideration of and action upon programme and activities from a world point of view.

The fellowship which he had thus brought into being has surely the major aspects of our ideal of a world Christian unity which brings together into a common fellowship those who find God through Christ and who desire to discover and practise what this faith means in the life of the world. That fellowship includes persons from every race and nation, and it embraces members of each of the great confessions, while its motto of "*Ut Omnes Unum Sint*" (That 'They All May Be One') is its governing aspiration.



FOUNDERS GROUP OF THE WORLD'S STUDENT CHRISTIAN FEDERATION, AT THE DOOR  
OF VADSTENA CASTLE, AUGUST, 1895



## CHAPTER VII

### EXPANDING HORIZONS

If we know how the driving force of a man's life first captures his will; if we witness his choice of a calling, and watch his decisive response to the formative influences that play upon him in his malleable years, then we have some insight into all that he does for the rest of his life. For we then recognize the standard of values that controls his initiatives and his decisions, and we have some glimpse of the goal at which he is aiming.

That is why we have carried the narrative of Dr. Mott's life in chronological sequence up to this point; for only so could we see how he reached the hour of his life-decision and arrived at his choice of a life-work. We shall now, however, take up one by one the distinctive functions of his life-work. Instead of trying to chronicle his activity year by year, we shall do what seems far more illuminating: watch him in action at once as a traveller and in his release and use of money; in his work of drawing Christians together into co-operation across the world and as an artisan of peace between nations and races; as strategist in the use of time and the seizure of opportunities as well as in quest of the secret springs of the victorious life of the spirit; see him recruiting the youth of many lands into Christian discipleship and training them for new leadership.

The rich advantages of this method are offset by one serious difficulty, namely, the danger of confusion as to the order of events. It will be well, therefore, in the interests of a true perspective to pause here and sketch in barest outline the story of his service up to the present. That perspective can be focused most clearly in a series of expanding horizons.

The first work, the building up of the Cornell University Christian Association, was purely local. In that university, as we have seen, he, as leader of the voluntary Christian forces, multiplied the membership of the Association to an unheard-of degree, greatly widened the range of the programme, and secured gifts for erecting the Association building that still

stands on the crest of the hill in the centre of the campus. From this local enterprise he was called, through the agency of C. K. Ober, after the Mount Hermon conference under Moody's leadership, to a secretaryship embracing the student field of North America. Within a year of his appointment he had visited universities and created new student Associations in many states of the Union, in the Maritime Provinces of Canada, and in Ontario and Quebec.

The horizon continued to expand. Fraternal delegates came to student conferences in North America from the universities of Europe and even Asia. From Sweden, for instance, came a student, in the person of Karl Fries, who later became his intimate colleague in world work through many years, and another young student, named Söderblom, who was to become archbishop. Men like Fritz Mockert came from Germany, Count Shimamura from Japan, J. H. Maclean and young Donald Fraser from Scotland. These strengthened the picture in his mind of the possibilities of fellowship for Christian students on an international scale.

By 1895 this growing dream had crystallized into a definite scheme. Mr. and Mrs. Mott started out on the first world tour among students. It took twenty-one months. It covered 60,000 miles, and out of the work of that tour the World's Student Christian Federation was born. This experience of creating national student movements in India, China, Japan, and Australasia, as well as in some areas of Europe, exposed him to the influence of men of widely different mentalities and yet revealed the reality of their world fellowship in Christ. The horizon had now become world-wide but was confined to the interests of students. This was vividly described in his first book, *Strategic Points in the World's Conquest*, written from the narrative letters that he had sent home during the world tour.

The next period, from 1897 to the World Missionary Conference at Edinburgh in 1910, reveals two distinct processes. The first was the continued growth and strengthening of the life of the World's Student Christian Federation. This took place in relation to the international work in the United States and in Canada, where conferences of the Student Volunteer Movement each quadrennium combined with persistent, enthusiastic visitation in every state of the Union and in all the provinces of Canada, and with intensive training of leadership. Thus a powerful and coherent North American movement grew, with

abounding vitality, its fibre toughened and its eyes open to the whole world of students in other continents. His tours from 1901 to 1903, in Asia, Australasia, and Europe, brought other national student movements into being, reinvigorated those in existence, and greatly enriched the sense of fellowship among them all. Five years later, in 1907, he organized at Tokyo the first World's Student Christian Federation meeting in Asia, where Dr. Fries presided. This not only strengthened the bonds of union between the Christian students of different nations, but it performed a still more revolutionary function. The movement, which had originated in the West, was now definitely domesticated in Asia.

Throughout the student movements, knowledge was meanwhile widened and deepened by the launching of *The Student World*, under Mott's editorship. The goal of the whole enterprise was proclaimed in a most challenging way in his second book, *The Evangelization of the World in This Generation*. The increasing intensity of his concentration on creating a new leadership and his conviction that the Church is the living heart of the world mission of Christianity were vitally expressed in two books: *The Pastor and Modern Missions* (1904) and *The Future Leadership of the Church* (1908).

During this period a second kind of expansion of service was going on. It was not a broadening of geographical horizon, for that, as we have seen, was already world-wide. It was a broadening of the human range. From the service of students his work grew to that of youth of all classes, professional, industrial, rural, and commercial; and from adult youth it extended to boyhood. This took place through his extended work for the Young Men's Christian Association, not only in America but throughout the world. He attended the world conferences of the World's Alliance of Young Men's Christian Associations at Christiania, at Paris, and at Barmen. At all these he was chairman of the Committee of Delegates, which was charged with the responsibility of framing the findings or resolutions reached on questions of major policy. Simultaneously as head of the foreign work of the Young Men's Christian Association in North America, he was launching the programme of that Association, which planted buildings and a staff at many of the strategic centres of Asia and Latin America, from Tokyo, Seoul, Peking, and Manila to Calcutta, Constantinople, and Cairo, and from Mexico and Havana to Rio de Janeiro and

Buenos Aires. Toward the end of this period he was called by the committee preparing for the notable World Missionary Conference of 1910 at Edinburgh to the chairmanship of the commission on "Carrying the Gospel to All the non-Christian World." He was later made chairman of that conference itself and was given the degree of LL.D. by Edinburgh University.\*

The horizon was thus further expanding. From seeking to help youth it widened to the men and women of all ages throughout the non-Christian world. The report published in Volume I of the Edinburgh Conference Reports—that on "Carrying the Gospel"—and his book, *The Decisive Hour of Christian Missions*, expressed the world outlook now envisaged.

In the next period, from 1910 to the outbreak of the war in 1914, he concentrated upon giving reality and practical effect to the visions and decisions of the Edinburgh Conference. In particular, at the request of its Continuation Committee, he planned and carried through a series of over a score of conferences in Asia in 1912-13. They brought into being national missionary councils, which later became national Christian councils, in India, China, and Japan. These were linked in fellowship and constitutionally with the Continuation Committee of the Edinburgh Conference, of which Dr. Mott was chairman.

Suddenly the World War crashed in with catastrophic effect upon all this process of weaving a fabric of international and inter-racial Christian fellowship. The fifth period of his life-work was his war service from 1914 to 1918. The horizon was geographically the same, the goal was the same. But the agony of that tragic drama with its central stage in Europe transformed the perspective. The West had been the centre from which the Christian missionary enterprise radiated to Asia and Africa. But now the West was seen to be itself the heart of the world problem. Two principal aims mark this new period of Dr. Mott's life. The cleavages of the war cut right across the three great world movements: the World's Student Christian Federation, the World's Alliance of Young Men's Christian Associations, and the association of the national Christian councils in the Continuation Committee. His first aim was to save them from being rent in pieces. The peril was great. The first of the three held together throughout the war. The

\*Yale University conferred the M.A. degree in 1899, Princeton University and Brown University the LL.D. degree in 1911 and 1931.



stupendous need of millions of youth under arms on both sides of the conflict, and among the neutrals, and above all the prisoners of war, sounded a summons to the Young Men's Christian Association to launch into adventurous work on a colossal scale.

The problem of the Continuation Committee was extremely difficult; for German Christians were cut off from contact with all their mission fields in Asia, Africa, and the islands. An emergency committee was, therefore, created, which included the Allied and neutral peoples. Its officers, with Dr. Mott as chairman, worked hard to safeguard German and French missions in areas from which their nationals were cut off. He essayed to interpret the Christian problem early in the war in a book called *The Present World Situation*.

His time and energy were absorbed and every resource of statesmanship, of vision, and of driving force was taxed by the second great task of this war period, that of bringing not only physical relief but moral backing, intellectual stimulus, and spiritual support to the young combatants on both sides and to the prisoners of war. He directed efforts involving the raising of tens of millions of dollars and the selecting, coaching, and guiding of tens of thousands of highly qualified workers. During this period he edited and issued scores of brochures and pamphlets, interpreting this wide range of welfare and conservation work and securing support for it. He prepared, but decided not to publish, a series of lectures on "The Ministry of Christ in the War."

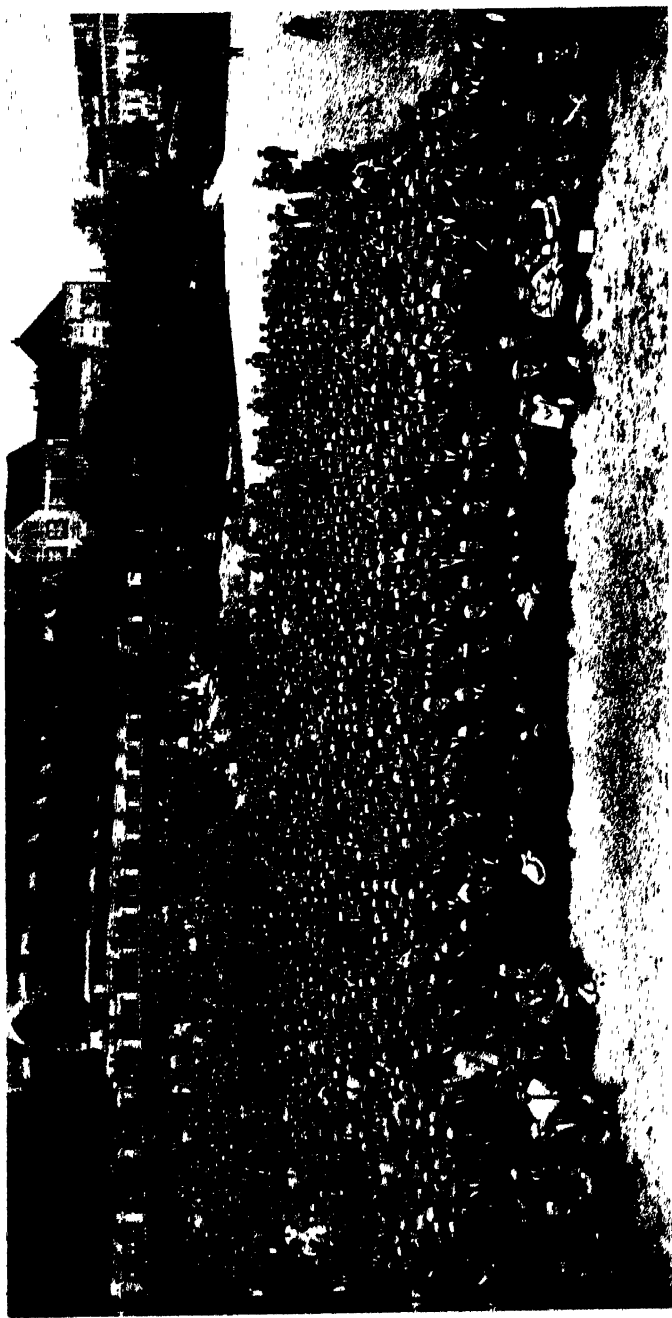
One legacy of the catastrophe was a transformed world perspective which determined the sixth period of his service, the post-war period of 1918 to 1928. The greater part of his energy during this time was dedicated to helping to restore the morale and re-shape the policies of the Christian forces in face of the world situation.

The restoration of the sorely strained fellowships was a labour close to his heart. This was achieved mainly through international co-operation upon urgent and tragic tasks. In relation to the World's Student Christian Federation he shared in the development of the relief of students which loomed so large in the stricken universities of Central and South-eastern Europe. He took part in the sustained discussions within the Federation that led up to a re-statement of its message. The need for that re-statement arose out of the largely new world in which men

found themselves after the war. For instance, the larger entry of Greek Orthodox and other students of non-Protestant Europe created the issue of reconciling men's loyalty on the one hand to their international Christian fellowship and on the other hand to the often exclusive claims of their own communion.

Dr. Mott gave his experience and energy to help in reframing the structure and policy of the World's Student Christian Federation in order to meet the constantly changing and complex demands upon youth in the surging post-war world. This involved sharing the strenuous intellectual and spiritual exploration of the meaning of Christ in the life of to-day that continued through the conferences of the Federation at St. Beatenburg, Switzerland; Peiping (Peking), China; Nyborgstrand, Denmark; High Leigh, England, and Mysore, India, which stand as milestones in the transition just described. At Mysore, in 1928, he resigned his official chairmanship of the Federation. Its leaders, however, remain in constant consultation with him and his heart is in all the fortunes of the Federation, in whose creation he won his spurs. He accepted the presidency in 1926 of the World's Alliance of Young Men's Christian Associations and shared in the drastic reconstruction and re-shaping of its policies and outlook at the Helsingfors Conference in that year, and in forward-looking plans adopted at their Cleveland and Toronto world conferences of 1931.

As the outbreak of war had made the old Europe the centre of world problems, so the end of the war made the new Europe, with its changed frontiers and turmoil of bewildering readjustments, the centre both of need and of opportunity in the service of youth. Because of the superb work for prisoners of war and for combatants rendered by the American Young Men's Christian Associations during the war, they were called in, after the armistice, to play a unique rôle under Dr. Mott's leadership in the reconstruction of the morale of youth in Poland, Czechoslovakia, Greece, Bulgaria, Roumania, Latvia, Estonia, and the Near East. In the midst of the war he accepted the thrice-repeated call of the International Committee of Young Men's Christian Associations in North America to become general secretary, which made him responsible not only for the outreach of the North American Associations to Asia, Africa, Latin America, and Europe, but also for the work in the United States of America, and continued to carry these greatly increased res-



THE WORLD CONFERENCE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS OVER WHICH  
DR. MOTT PRESIDED IN THE NEIGHBORING SAINT JOHANNES CHURCH, HELSINGFORS,  
FINLAND, 1926



possibilities until his resignation in 1928. This was the period of greatest expansion and internal development in the life of the American Associations, and involved during the closing years a complete re-organization of the movement. He summed up his message to post-war youth in a volume of addresses, published in North America in 1923, under the title, *Confronting Young Men with the Living Christ*.

The fellowship of the national Christian councils and missionary councils was woven into the fabric of the International Missionary Council during this period. Into the International Missionary Council are integrated nearly thirty national Christian councils, in the West and East, as well as in Australasia and South Africa, national councils which his own voyages were largely instrumental in bringing into being. Following up the series of conferences by which in 1912-13 the Asiatic councils were created, he undertook three new series. One in 1924 covered the Mohammedan world, with conferences in North Africa and Nearer Asia; another very extensive journey in 1925-26 covered the non-Christian world around the Pacific Basin, including the Dutch East Indies; while still another in 1926 in Europe reviewed the Christian approach to the Jewish people. The policies and programmes there projected are detailed in the published reports of those conferences.

Not only have these national councils found in a remarkable degree a new and rich fellowship, but the younger Churches of the East have come into a strong and radiant place of leadership. This was achieved by steps through a series of meetings of the International Missionary Council and its executive committee at Lake Mohonk, Oxford, Atlantic City, and Rättvik, Sweden, leading up to the historic enlarged meeting of the Council at Jerusalem in 1928. The Jerusalem Meeting saw the missionary situation less in geographical terms of East and West than in functional terms of the relation of the world mission of Christianity to industry, to the rural life of the world, to education, and to non-Christian systems of thought and faith. The horizon of the world mission of Christianity has thus widened; for it is conceived as the aggressive revolutionary power of Christianity active in all human relations.

This process, in which his part has been central and creative, will appear to be of historic moment when the history of Christianity since the Reformation comes to be seen in its perspective in relation to the coming reunion of Christendom.

We may then sum up this sixth period as having been given toward reframing the programmes and re-shaping the instruments of these three world organizations for serving more efficiently the post-war world, European and Eastern, and especially its youth, in the interests of the Kingdom of God.

The seventh period of his life-service is the one in which we now stand, from 1928 onward. In 1928, as we have seen, he laid aside a large measure of executive function, and, in particular, the chairmanship of the World's Student Christian Federation and the national general secretaryship of the Young Men's Christian Associations in the United States. His energies are thus freed to harness his international, inter-racial, and inter-denominational experience to help forward the world mission of Christianity as it seeks to leaven new areas of life and shape human relationships. Central to this work is the vigorous and sustained backing he gives to new Asiatic Christian initiatives, like the Kingdom of God Movement in Japan, the Five-Year Movement in China, and the movement toward unity in India, and the advancement of the newer projects of service to industrial and rural communities, under the ægis of the International Missionary Council: these social conceptions which were clearly seen at the Herrnhut meeting of that council in 1932 to be ancillary to the Gospel in its leavening of human life. So Dr. Mott's service, now at its flood-tide, is revealing a fuller, freer, more prophetic quality in proportion as he is liberated from the demands of executive direction and of overwhelming financial responsibility, to give himself to the exploration of still wider areas of adventurous Christian co-operation for the world-wide Kingdom of God.

## CHAPTER VIII

### WORLD TRAVELLER

"BUSINESS in great waters" with peculiar aptness describes Dr. Mott's life-service. Incessant travel has been the hall-mark of his work and its essential tool. His voyages have been in all the "great waters" of the world and have been devoted to the supreme "business" of man's life. "This Ulysses among modern missionaries" was a phrase used of him so far back as 1908 at Cambridge, England, by the Bishop of Ely. His travel has no parallel in the life of any man in the history of the expansion of Christianity. Mileage in itself has, of course, no moral or spiritual meaning. When, however, the distance that a man has travelled and the years through which he has sustained his voyaging are an expression of his devotion to an unselfish goal, then the extent of his travels has eternal significance.

As Dr. Mott puts it, "No movement can be adequately led from an office chair. The secretary, like the general, must go on the battlefield and identify himself with his men in their labours, their adventures, and their perils."

John Wesley travelled in fifty years, it is computed, some 250,000 miles, a unique record in a day when railways and steamships were unknown. It is John R. Mott's distinctive gift to the story of travel in relation to the spread of Christianity that he has harnessed the mechanical triumphs of the nineteenth and twentieth centuries on a planetary scale to the same task that John Wesley faced in England. A friend recently worked out a close analysis of the mileage of Dr. Mott's journeyings by land and sea. At a conservative estimate, the total reaches 1,700,000 miles, or the equivalent of fully sixty-eight times round the world. His actual journeys round the world have been four—in 1895-97 when the World's Student Christian Federation was created; in 1901-2 when students throughout the Far East and Southern Asia were led into vital discipleship to Christ; in 1912-13 when the lessons of the Edinburgh World Missionary Conference were conveyed and national councils were created across Asia; and in 1928-29 to carry into practical

effect in the mission field the vision and findings of the International Missionary Council at Jerusalem (1928). A voyage from North America via Europe to South Africa and back via South America came in 1906, mainly devoted to the development of the student Christian movement and the Young Men's Christian Association's service of South African and Latin American youth. His visits to the Far East, in addition to the round-the-world voyages named above, are four: first with the World's Student Christian Federation conference in Japan in 1906-7, then en route to Russia in 1917 (when the European route to Russia was blocked by war), in 1922, and in 1925-26. He has been in Australia and New Zealand three times (1896, 1903, and 1926) and in the Dutch East Indies in 1926. Upwards of a hundred times he has crossed the Atlantic Ocean, having travelled to the European side and back every year from 1894 to 1933, save one year (1896) when his work kept him on the other side of the globe. Some years he has crossed more than once in the year. The top of his desk in New York is covered with a plate of glass under which is spread a map of the world. He gets a new map approximately every five years from the best cartographers, in order to keep up-to-date. He has been responsible for financing the production of the two great missionary atlases produced in this century by the Christian missionary forces on the Protestant side, and has availed himself of the Roman Catholic atlases. For the world-mindedness of Roman Catholic policy he has a profound admiration, and his work for decades has been directed toward securing a world outlook and co-operative, unified policy among the divided Protestant forces. His travel is a tool of that process.

In his early years as a travelling secretary visiting American universities, he found himself a victim of car-sickness in railway journeys, and has been for years so subject to seasickness that sometimes in the early days he seldom left his bunk between New York and England, and was hardly able to walk ashore at the end of the voyage.

Robert Wilder gives us a vivid picture of the toll of ocean travelling:

"He has always been a poor sailor, but has not allowed this to interfere with the work to which he feels himself called. After the conference of the World's Student Christian Federation in China, I travelled with him on the same boat from



Yokohama to Vancouver. For two whole days he went into eclipse because the weather was rough. The third day, he appeared at luncheon, looking yellow and haggard. On meeting me, he said, 'Robert, I don't feel as well as I look!' "

Humorously Luther D. Wishard, who crossed the Atlantic with Mott and his wife in July 1895, said:

"I soon learned that for Mott not only was the last convention his best, but his last sea voyage was his worst. He assured me solemnly once on the North Sea, and he was in no jesting mood at the time, that he now fully understood how safe England had been from the designs of Napoleon; he doubtless felt at the moment that if his feet were planted firmly on Britain's sea-girt coast, he could face a whole army of Napoleons stretched out in their cabin berths completely unhinged by *mal de mer*."

The refusal to be finally worsted by these difficulties is vividly illustrated in an experience sent to the author by Dr. Mott's life-long friend, Dr. David McConaughy, of the United Stewardship Council of the Churches of Christ in the United States. They had shared in early 1902 in difficult meetings at Bombay which intolerant Hindu organizers had attempted to wreck, but out of which—as has so often happened—great subsequent good came.

"We were," Dr. McConaughy writes, "fellow-voyagers from India to the United States, by way of London. Mott has never been a good sailor. He had, perhaps, his most severe test on that trip. In order to gain time, we took the Far East Mail Packet from Port Said to Brindisi. It was a 1,700-ton boat, carrying the Far East mails and not catering for passengers. There were only four of us on board besides the crew; and the sea was far from considerate of our comfort. He was on his back the whole way across the Mediterranean, and diverted his mind by his favourite line of detective stories. When we had travelled across France to the English Channel, with the mails, we found a fifty-five mile wind blowing and the boats not keeping their regular schedule on the usual route; so we were compelled to follow the French shore up to the shortest crossing, where the mails were reloaded and we finally reached the other side, somewhat the worse for wear. Mott was the worst sufferer, but

never lost his equanimity. After a very short stop in London we crossed the Atlantic together, hastening to reach Toronto for the great Student Volunteer convention of 1902. The elements were no more friendly on the American side, for a blizzard was raging; but, out of it all, Mott emerged as the outstanding figure in that conference, just as he had been in the stormy meeting in Bombay."

In the early days and during the World War there were real perils by sea. On the voyage, for instance, in the "Highland Mary" of about 3,000 tons, which took twenty-four days from Durban in South Africa to Buenos Aires, conditions were so dreadful that he had at times to lie on the floor through the night in the cabin, having mobilized the ship's carpenter to build up extra planking to keep Mrs. Mott in her berth. There was no doctor on board; the ship carried no spare parts or refrigerating machinery; and the tempest raged so furiously that at times it made but a few knots an hour and their arrival in South America was delayed by several days.

On another occasion, on the Inland Sea of Japan, he and Mrs. Mott, obliged to travel on a boat without cabins, had to lie on the floor through the night and hold on to the legs of a table screwed to the floor, to keep from being thrown about. The way in which Mrs. Mott has faced these experiences with cheerful courage, and, as Dr. Mott says, "has never called a halt," is only one of her great gifts to his career.

A tribute ought also to be paid to his secretaries. Dr. Mott recalls, for instance, how W. R. Stewart on the "Highland Mary" voyage across the South Atlantic did his work with the typewriter strapped to a table and himself strapped to a seat screwed into the floor.

During the submarine periods of the war, he crossed the Atlantic a number of times when on certain days the passengers took all meals wearing life-preservers. He had booked his passage on the "Titanic" for the voyage on which she went down, but he missed the boat by a change of plans some forty-eight hours before she sailed.

His journal letter dated July 1906, of the "Highland Mary" voyage, written for the eyes of his mother, opens a window into the hardships of travel as well as into an element of his character too often hidden, his humour under difficult circumstances. We will quote some parts of it:

"We sailed from Durban at 4.30 p.m., Thursday, June 14th (1906), and expect to land at Buenos Aires to-morrow, Sunday, July 8th . . . This makes the whole journey one of twenty-four days . . . The "Highland Mary" of the Nelson Line is a cargo boat of some 3,000 tons and has been employed chiefly in the cold storage meat trade . . . It is not a passenger boat . . . It is really a tramp steamer. We have on board four first-class passengers, twelve second-class, and about thirty-five third-class passengers. . . .

"Learning that the regular ship food was likely to be very monotonous and unsatisfactory, we took the precaution of stocking up for ourselves. The following is a list of provisions, etc., which we took with us: [Here follows a list of bottled and tinned foods and much fresh fruit, mineral waters, tea-basket, etc., and including a tin of Keating's powder!]

" . . . The sleeping accommodations were most unsatisfactory. By making the Captain a present we secured one of his cabins for the voyage, he, of course, retaining the one on the bridge. This is roomy with three open ports which can be kept open nearly all the time owing to the fact that the cabin is high up . . . As the ship had no chairs, we secured steamer chairs for ourselves."

We select a few days from his log of the voyage:

"*June 14th.* Sailed from Durban, 4.30 p.m. Spent intense, active hour arranging supplies and clothing for entire voyage. Trunks sent below. Mighty billows awaited us outside harbour. Kept brains busy as wise precaution. Star gazing. Went to bed.

"*June 18th.* Run, 120 knots. Anchored in Table Bay at 2.30 a.m. Landed in Cape Town, 10 a.m. Spent few hours in important farewell conference with Messrs. Naude, Nel, Loubser, Mijnhardt, Wood, and Inchbold, the leaders of the Students' Christian Association of South Africa. All lunched together at the Young Men's Christian Association. After securing supplies, sending letters and cables, went aboard. Sailed at 5 p.m. in midst of heavy rain.

"*June 22nd.* Run, 221. Wind, South-west. Following sea. Spanish troubadour emerged in third-class. He served as good weather-cock and barometer.

"*June 23rd.* Run, 228. Wind, South-east. Smooth sea.

Overcast. Had big can Heinz baked beans and bottle of pickles.

"*June 26th.* Run, 157. Very discouraging. Had wide board made to hold Leila in bed. A day for oranges and kind words.

"*June 27th.* Run, 176. Wind, West, South-west, and North-west. Great gale. Heavy sea. Mutiny among stokers; suppressed at 3 a.m. Awful night. No sleep. Captain stayed away from two meals. German-Polish woman driven to prayer.

"*June 28th.* Run, 172. Strong North-east wind. Sea choppy. Heavy head swell. Fog. First and only use of fog whistle. Much thinking among passengers, and few words. Deep problems being solved including the age-long problem of evil.

"*June 29th.* Run, 135. North-east wind. Awful gale. Heavy head sea. Squally. Overcast. Boat pitching and swinging through arc of forty feet. Passengers ignorant as to which end standing on.

"*June 30th.* Run, 180. Strong West wind. Fine and clear weather. Head swell. Rays of hope pierce passengers' breasts. Passed sailing ship—first vessel sighted since leaving Cape.

"*July 3rd.* Run, 230. West, North-west gale. Following sea. Majestic billows: some running from forty to fifty feet high. One crashed over boat and poured into our cabin through ventilator opening which is thirty-seven feet above water line. Spray dashed over top of steamer funnel. Final beans in cabin.

"*July 4th.* Run, 89; lowest ever made in all travels at home or abroad. Wind, North-west, West, South-west; also from other quarters. Fierce breezes, gales, and gusts. Seas confused; also passengers . . . Captain depressed. Threatened mutiny of second-class passengers against harmless stewards. Solemn protest from first-class passengers on principle, 'Don't shoot the organist; he is doing the best he can.' . . . Driven to ginger ale and Sherlock Holmes. Deep meditation.

"*July 6th.* Run, 206. Light North-west wind. Smooth sea, so-called. Restful; hopeful feeling. School of whales on horizon. Third-class passengers gave concert in open air, in seven languages.

"*July 7th.* Run, 237. Wind West to North-west. Great activity in letter-writing and packing in anticipation of landing to-morrow or next day. Only 241 knots from Buenos Aires.

"Do not take this letter too seriously," he concludes, "for we have come through this our admittedly perilous voyage in better health, more thoroughly rested than ever before. We are counting the days until we get back to you and the other dear ones."

A guiding principle of all preparation for and habits during travel is the determination to conquer the abnormal conditions of travel and make life under those conditions normal. When it comes to a point of actual preparation for such a voyage, a list of things to do and to take is drawn up. The headings include "physical," for example, dentist's work, eye-glasses, vaccination, and typhoid injection; "domestic," including will, insurance, rent and all needed arrangements not only for his own family, but for his mother and sisters; "financial," which involves the organizations for which he is responsible and which he never permitted to drift into debt; "supplies," which go into great detail from tooth-powder to visiting cards and stationery, to books on the lands to be visited, cable codebooks. Day of Prayer plans, speech outlines, every detail of clothing and underclothing. A reliable book of etiquette is always carried which, by the way, is invariably supplemented in each country by careful inquiry in order that no chance carelessness of dress or behaviour shall offend the susceptibilities of the particular nation being visited. This habit is obviously not dictated by conventionalism, but by a native courtesy and by the desire that no accidental thing shall give offence and be a cause of stumbling.

His baggage, on extended voyages to Europe and Asia, necessarily has to include the clothes suited to the different functions that he is bound to attend. An article in *The Southern Cross* (April 17, 1903) gives an Australian impression that illustrates the importance that he attaches to courtesy in this relation.

"Mr. John R. Mott, the secretary of the World's Student Christian Federation, and the mainspring of the convention, impressed everyone with his strength of character, his wonderful organizing ability, and, allied with these qualities,

his deep spirituality. He is tall and well-made, square-shouldered and square-headed. His clean-shaven face is clear cut—mouth firm and slightly drooped at the corners, eyes dark brown and piercing. He speaks of the movement he represents, and particularly that side of it which was the object of this conference, with a perfect inside knowledge. He is an orderly man, and always knows the right thing to do, the right word to say, and, incidentally, the right clothes to wear. When the Lord Mayor accorded him a reception, and filled the council chamber with business men and clergy, it was an American gentleman, in an immaculate frock coat, who complimented the Mayor on the 'signs of renewed prosperity since I was here seven years ago,' who gave the assembled guests a practical account of the world-wide work of his organization, and gently hinted to the business men that theirs was the privilege and the honour of being able to support such a work. When the graduates and undergraduates of the Melbourne University were to be addressed, it was an accomplished scholar in irreproachable evening dress who spoke as a student to students. And when it came to business—the business of his life—it was a worker who came down in a sack suit among his fellow-workers, assembled in conference, impressing them with the urgency of the business, instructing them personally and through others, and inspiring them to the great achievements at which his Federation and theirs aims."

Travel tends to break down the regular discipline of life, and when yoked with intense labour that takes heavy toll of body, mind, and spirit, may easily lead to breakdown. A paper drawing up rules for himself on the second tour through Australasia in 1903 shows his effort to fight these tendencies.

#### *"Health*

- At least one hour in open-air outing
- Have breakfasts and dinners free from interviews
- Take time for rest before each address
- Nap after lunch
- Not too extended use of voice
- Setting up exercises daily
- Have one free night between every two visits (not to be spent on cars)

# Work of Y.M.C.A. Jan 1919 - Dec 1920.

## I. U.S.A.

1. Home Work of Int. Com.
  - 28 - Int. Com. & its Commission
  - 5 - Int. Com. & Sec.
  - 7 - Int. Com. & Ex. Com.
  - 2 - Com. Int. (incl. Sec. & Ex. Com.)
  - 1/2 - Staff (incl. Sec. & Ex. Com.)
  - 8 - Ex. Com. of the League on Int. Com. Matter
  - 1 - Helping members for Int. Com.
  - 7 - " in financial where ably assisted.
  - 3 - Helping to meet crises & to deal with large questions of policy
  - 7 - Major interviews
  - 1/2 - Annual Mtg. of Trustees
  - 4 - Conf. of Employ. Officers

## 2. Foreign Work of Int. Com.

- 5 - Int. Com. & its Commission
- 1 - Helping at Coaching Conf. of Int. Com.
- 3 - Helping at an occasional Conf. in interest of support of Int. Com.
- 1 - Through Budget Mtg. of Int. Com. very close with Int. Com. for interest of large groups of friends
- 1 - Helping Int. Com. & Nat. Com. & their work for Int. Com. at G.M.A.
- 0 - Where visit of field helps Int. Com. is at work, but helps with its conf.
- 2 - Major interviews

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## 3. European Work of Int. Com.

- 2 - Int. Com. of K.O.
- 1 - Primary on Coaching men for large positions
- 3 - Int. Com. & Ex. Com.
- 3 - Major interviews

## 4. World's Com.

- 2 - Ex. Com. of Int. Com. of the League in Europe & Ex. Com. & Int. Com.

## II. U.S.C. & I.

1. As Sec. of Int. Com.
  - 7 - Helping Int. Com. & Ex. Com. & other parties
  - 2 - " promote interchange of information & intervention
  - 1 - Special att. to Int. Com. & Ex. Com.
  - 1 - Major interviews
2. As Sec. of Council of U.S. & I. Com.
  - 11/2 - Helping Int. Com. & Ex. Com.
3. As Sec. of Ex. Com. of U.S. & I. Com.
  - 14 - Int. Com. of U.S. & I. Com. & Ex. Com.
  - 2 - Int. Com. & Ex. Com.

## III. Church Movement

### 1. Inter-Church Movement

- 6 - Int. Com.
- 3 - Ex. Com.
- 14 - Ex. Com.
- 10 - Public Meetings & Int. Com.
- 7 - Major interviews





*"Public Work*

- Adequate time for preparation before each address
- Undertake no more work than can be done well
- On Sundays take one leading church service—possibly followed by after-meeting of students
- Have one or more hours set apart each day to follow up public work by personal interviews
- Have as long interval between public meetings as possible

*"Office Work*

- Have time with secretary after breakfast to attend to correspondence, records, accounts, planning of day, etc.

*"Work of Investigation*

- Arrange to have interviews at each centre on special subjects

*"Social Life*

- Call on people who extended special courtesies in 1896
- Accept limited number of important invitations

*"Spiritual Life*

- Observe the Morning Watch
- Plan devotional exercises
- Increase time devoted to these purposes

*"Avoid the perils*

- Hurried devotions
- Not working new leads in devotional Bible study
- Not speaking in power of Holy Spirit
- Not sufficient time to intercession
- Not remembering that 'God is at my right hand'
- Not entering into heritage prepared by prayers of others—by faith
- Being satisfied with small things
- Unreality
- 'Is there any secret sin with thee?' "

Even enforced slow travel in the East is made to yield its values. We find, for instance, in a letter dated December 5, 1901:

"Of the thirty days which were set apart for China it was necessary to spend fifteen in boats making journeys up and down the coast and rivers. None of this time on the water, however, was lost. It was so planned that there were always with me from two to ten or more missionaries and other

leaders. Some of my most profitable studies and conferences were carried on under these circumstances."

Apart from ocean voyages, the extent of his train travel is immense. In the United States of America he has made not fewer than twenty-five nation-wide journeys to the universities and the churches; and has many times given the same service to Canada. At times he has on such journeys visited as many as thirty-seven to thirty-eight states in a year, and the Canadian provinces from ocean to ocean.

The cost of all this travel has necessarily been considerable. None of it has during the years been provided by any mission board, mission worker, or indigenous Church. In the early days he sat up in the train at night to save the cost of a berth, sometimes arriving at his destination at 2 a.m. or leaving at 4 a.m. When he was travelling once, however, with his first Chairman of Committee, Cleveland H. Dodge, and with Woodrow Wilson (in the days of his presidency of Princeton University), Mr. Dodge realized the intense pressure under which Mott was living, the vital need for the work that he should not break down, and the masses of work done on the train. He said to Mott, "You must not only take a sleeping-car, but from now on take a whole drawing-room; and send me the bill regularly so long as I live." Woodrow Wilson turned to Dodge and said, "What a sensible thing this is that you are telling Mott!" Mott never did yield to his insistence about the drawing-room, but he took the advice as to using sleepers. The cost of all his travel by land and sea has been met by such men and women as Cleveland H. Dodge, Mrs. Nettie F. McCormick, and other loyal friends, not to mention those who are living.

In the course of all these wanderings he has visited over three-score nations, most of them repeatedly. "You cannot name one of these nations," he will exclaim, "where I have not friends in whose houses I feel entirely at home. It is perfectly true that in surrendering for Christ you receive 'a hundredfold in this life.'"

The toll taken by those early journeys and voyages was not simply the tax on nerve and endurance made by the sickness; it was the cost in time. He found, for instance, even in those early days that in the United States of America alone he spent each year the equivalent of forty days of twenty-four hours each in railway trains. Time has increasingly been in his mind the

one priceless gift. To rob him of that is to take away an irrecoverable treasure.

Necessarily the most effective use of time, especially in terms of travel, involves mastery of conditions so that travel increases instead of diminishes a man's working output. This mastery includes numerous technical details, such as securing a seat in the middle of the car away from wheels so that writing and reading are less difficult. John Wesley makes an interesting parallel. Some nineteen-twentieths of his books were written on horseback or in his buggy, which, we recall, was fitted by Wesley with a special shelf for books.

Dr. Mott set himself to the conquest of the conditions of travel. He now finds it almost inconceivable that he then suffered so much physically and lost so much time. The conquest of those two elements is really one. For it was through intense mental concentration on things to be done that he secured the right psychological state for conquering train-sickness and securing a measure of resistance to the never completely vanquished enemy of seasickness. To-day, the really important architectural work of his life—meditation, assimilation, the widening and deepening of his knowledge of history and of the contemporary human scene, the shaping of his programmes—is largely done when on the high seas, or on so-called vacations.

The technique of this use of time has now been reduced to so fine a point and has become so habitual and unforced, that, for example, when going by taxi from his office to the station with his secretary, a "traffic jam" in Fifth Avenue will be transformed from an irritation into an occasion for mastering a section of his mail. A time of waiting in a railway station is used in reading. A shaky or dark train where reading would, in the long run, work disaster to the eyes, and where writing is not possible, is used for concentration upon thinking. The author, when talking with him on this subject, challenged him as to whether any example had occurred on the day of the conversation. It turned out that he had in fact been caught in a series of blocks in the traffic in a taxi, and had during them evolved the outline of a new speech under eleven headings, which he broadcast later, developing the reasons why and the ways in which a period of world depression may and should be made the foundation for a greater future than has ever been experienced, and applying this through the individual to

having framed many of his best speeches under these conditions, making sufficient notes while going along to recall the thoughts afterwards. Even if he chanced to be strap-hanging or waiting a few minutes in an office for a man, or held up by traffic in a taxi, the work thus goes on without interruption. He incessantly carries on what he calls his "fight for the fragments" which has proceeded by day and night, on land and on sea, for decades. It is, of course, not a question of devising work with which to fill those periods, but rather of such a pressure of unfinished tasks that some one or other springs to attention demanding action whenever the slightest crevice of time opens itself. The need for capturing and harnessing this multitude of fractions of time that in total make all the difference between defeat and victory, and of utilizing the long stretches of time when remote from either his desk or his library, led to the creation of that interesting technique of "pocket work" so familiar to those who have encountered Dr. Mott on any of his travels.

Many men could parallel the writer's experience of finding in travel with Dr. Mott perpetual surprises as to his pertinacity and ingenuity in the conquest of time. Meeting him one evening at the railway station at Innsbruck in Austria, the author remarked to Dr. Mott's secretary that surely the railway journey from Geneva to Innsbruck is the loveliest day's run, for varied and entrancing scenery, in the world. The secretary laughed and said he had not seen any of it; for Dr. Mott began to dictate letters on leaving Geneva, and had continued during the whole day, only pausing for food. This may sound inhuman. It was, however, essential. He was leaving Geneva after a week of intensive committee work at which a multitude of decisions were reached calling for immediate action. Twenty-four hours later he was to be involved in just as intensive a conference in Pörschach, South Austria. He has what he calls a single-track mind, and by clearing the whole of the Geneva correspondence without delay he could give the whole of his mind with complete liberty and concentration to the next project. One morning, to take another example, the author rose early on the train on the last morning of a long railway journey to New York from Iowa. Strolling into the observation car at 6.45 a.m. with the glowing assurance that for once he was the first up, imagine his chagrin at finding that Dr. Mott had not only finished his breakfast but was half-

way through dictating replies to the copious mail which his secretary, having travelled from New York toward him on the previous day, had brought aboard the train at 6 a.m.

Mr. Arthur Taylor, of Turin, Italy, has given the author several examples, each carrying a different aspect of this conquest of time when travelling. Of these we will quote two:

"I recall travelling with him from Copenhagen to Berlin. It was at the close of a plenary session of the World's Committee of Young Men's Christian Associations which had been held in the former city. It had been a busy week for all and, as usual, especially for him. He had finished the last day by speaking to a crowded audience of young men, and when the meeting was over he had to take the sleeper. Passing his compartment, just before midnight, I saw him still at work even while undressing. He was having a final talk with the Archbishop of Upsala. The next morning about seven o'clock I awoke and, pulling aside the curtain of the window of my compartment to see where the train had stopped, the first thing I saw was Dr. Mott fully dressed taking his morning exercise walking up and down the platform—the rest of us were still undressed and in bed. As soon as the train started on its journey, he was hard at work dictating letters—while we younger men were dressing.

"I had a similar experience after the conference in Helsingfors. His busy days there had been followed by a student conference in Denmark. By chance I took the train in Hamburg on which he with a number of leaders of the Student Federation were travelling to Holland, and also by chance my porter took me into the compartment where Mott was sitting. Here he was again hard at work. All around him were files of papers and he was dictating to correspondents in all parts of the world. The other members of the party were lying around half asleep, looking thoroughly tired from their experiences. Yet, while engaged in answering letters of vital importance, he was wide awake to all that was going on around. Again and again he would put his papers aside and call to friends in an adjoining compartment to observe some view from the carriage window which had attracted his attention."

So far as nature and history are concerned, these find little expression in his letters after the first voyage to Europe, when

he wrote home to his parents long letters in his own handwriting. Vivid descriptions of Dutch canals, Luther reminiscences in Wittenberg and Erfurt, the associations of Schiller, Goethe, Wieland, and Herder at Weimar, together with "a sprig of heather from a crag on the Wartburg," illuminate his letters in the early nineties. Within a few years' time his letters contain solely descriptions of the work that absorbed every moment of time and all his energies. It is a thousand pities that the pressure of preparation for an incessant succession of interviews and conferences as he sped from land to land soon dammed up this expression of human experiences. For, if they had continued throughout decade after decade in all the many lands he has visited, the sequence of impressions in this swiftly changing world would have combined intense human interest with real historical value. The enthusiasm has not died down in him, however, that made him exclaim in his letters, on that first voyage, after visiting several English cathedrals, "God be praised for the cathedral-builders of the Middle Ages! I would like to spend a summer visiting cathedrals alone"; or "One needs six weeks even to touch the fringes of London. London is the world: in very truth it is the metropolis of the world." Or describing "one little village in the Cheviot Hills, the greatest sheep country in the world, where on one day in the year they sold 25,000 lambs." His interest remains as vivid, swift, and enthusiastic as ever. It is the permanent expression on paper that is lacking, and that we cannot but lament.

That absorption in work does not mean an unresponsiveness to the loveliness of nature and historic buildings is shown by the fact that in every new country that he visits he indefatigably seeks to discover what is the most beautiful view or the most significant building. He will then contrive to get that experience; and yet without detriment to the central object of his visit to that land. Mr. Wilder gives us one example:

"When he and I were together on a boat going from India to Ceylon, and the boat ran aground and we found that it was impossible for it to get off the shoals for several hours, he at once suggested that we should use those hours in visiting Rameswaram, said by Hindus to be one of the three holiest places in India, which lay not far off from where we were stranded. So we hired a bullock cart and visited that famous

shrine, returning to the steamer in time for continuing our voyage."

We find in his files five very closely written pages of notes on the Victoria Falls, in Africa, which he visited in 1906. These notes begin with Livingstone's discovery of "Sounding Smoke," as the natives called it, a careful picture of the region immediately surrounding the Falls, and then, thirdly, the careful description of the Falls, which combines statistical detail with description of its matchless beauty and grandeur, especially from an experience in walking in oilskins and rubber boots through what is called the Rain Forest where spray is always falling. Two whole pages of notes under six different headings are devoted to establishing the superiority of Victoria Falls over Niagara, in width, in height, in volume, in beauty, in power, in display of rainbow effects, in wonders of the flora and fauna of the surrounding country, and in the rejection of all commercializing influences so that no building can be set up, no trees, plants, or rocks touched, no animals shot within five miles of the Falls.

The governing principle in this battle with the problems of travel is to seek compensations in the place where you find your greatest difficulty. He begins, long before some projected extensive voyage, to track down the best books published anywhere in the world dealing with the nations that he is to visit, and written since his most recent visit to that area. His research helpers in New York assemble significant articles from periodicals in English, and translate into English relevant sections of articles published in other languages. This material, when the time of sailing approaches, is assembled in a powerfully reinforced cabin-trunk in company with the most recent detective novels and the latest P. G. Wodehouse. There may be in this cabin-trunk when he starts on a long voyage anything up to thirty or forty books. The last time the author dug into it in London the number of books exceeded that total. Of these he had, between New York and Southampton, mastered seven solid volumes and a smaller number of detective novels. Alongside these in a compartment are a large number of strong buff quarto file-folders, each labelled on the top edge with its subject and plump with memoranda or letters, sometimes two or three folders being grouped together around a single subject, surrounded by an elastic band.

These files cover subjects to be dealt with during the journey. There is something uncanny about the swift precision with which he will pluck from that trunk the file containing the papers required. Yet it is not in fact uncanny. It is a question of straight, unremitting, disciplined foresight industriously pursued. On most journeys there will be business to do with the student movement, the World's Alliance of Young Men's Christian Associations, and the International Missionary Council, and with the specific national groupings under those heads, to say nothing of numerous personal interviews with the ecclesiastical, political, or educational leadership of the nations. In still another section of the large cabin-trunk will be probably hundreds of memoranda.

As a kind of torpedo-boat allied to this "dreadnought" cabin-trunk is a sturdy attaché case which will carry the files needed for one day's committee work, a couple of books, and writing pads. If, for instance, he is in Britain, with headquarters for the time in London, and is making a flying trip to Edinburgh, the relevant files for his Scottish committee will go into the attaché case, while the cabin-trunk remains anchored in London.

Again, as for example when visiting for the first time the Dutch East Indies, in addition to all the books and articles on the country, as described above, he takes the reports of every missionary society working in the area. On the voyage, he analyzes the progress of their missions, assesses their status, successes, failures, and outstanding problems, adding a list of their officers in order to familiarize himself with their personnel. In this way he reaches a country with his mind more intimately informed on both the detail and the general perspective of its life, secular and religious, than most people in the land itself. Not satisfied with this, he secures the personal companionship of the best available expert on the conditions in the land to which he is going. The expert meets him, if possible, before he reaches the country and travels with him. So he still approaches each country as a student who has only touched the fringe of its problems. Regular interviewing on the basis of a thought-out questionnaire is a constant practice with him. By this means those more imponderable realities of the life of a nation, and especially of its students and young life as a whole, and of the relationships of the Churches and missions, can be sensitively assessed.

Among the men who have given him priceless help in this



way might be named J. N. Farquhar, K. T. Paul, and E. C. Carter in India; A. C. Harte in Palestine, Syria, and Transjordan; Cheng Ching-yi, C. T. Wang, D. Willard Lyon, Bishop Bashford, E. C. Lobenstine, and J. Campbell Gibson in China; K. Ibuka, Soichi Saito, Galen M. Fisher, and later G. S. Phelps in Japan; with others too numerous to name in Europe and other parts of the world.

In the pathway, then, of conquering the conditions of travel he has achieved a technique of living and especially of the use of time that has made his voyages a sustained cultural discipline in his life-experience, and thus an immensely important help in his service at home and abroad. Travel is both a splendid tool in the work and a continuous formative influence in his own development. His journal letter, for instance, of the voyage to the Far East from January till April 1907, contains the following passage:

"On week-days in addition to spending nine hours sleeping, I devoted regularly from two to four hours a day to playing games on deck, especially deck golf. The rest of the day was spent in reading and in planning for my work in the East. The list of books read during the voyage includes the following:

*Great Japan*—Stead

*The Russo-Japanese Conflict*—Asakawa

*The Awakening of Japan*—Okakura-Kakuzo

*Christianity in Modern Japan*—Clement

*The Evolution of the Japanese*—Gulick

*Japanese Life in Town and Country*—Knox

*Sunrise in the Sunrise Kingdom*—DeForest

*Makers of Japan*—Morris

*The Passing of Korea*—Hulbert

*Korea and Her Neighbours*—Bishop

*Korean Sketches*—Gale

*Fifteen Years Among the Top-Knots*—Underwood

*The Re-shaping of the Far East*—Weale

*The Far East*—Little

*The New Far East*—Millard

*Europe and the Far East*—Douglas

*America in the Far East*—Griffis

*The White Peril in the Far East*—Gulick  
*The Spirit of the Orient*—Knox  
*Jesus Christ and the Human Race*—Hall  
*Communion with God*—Hermann  
*The White Company*—Doyle

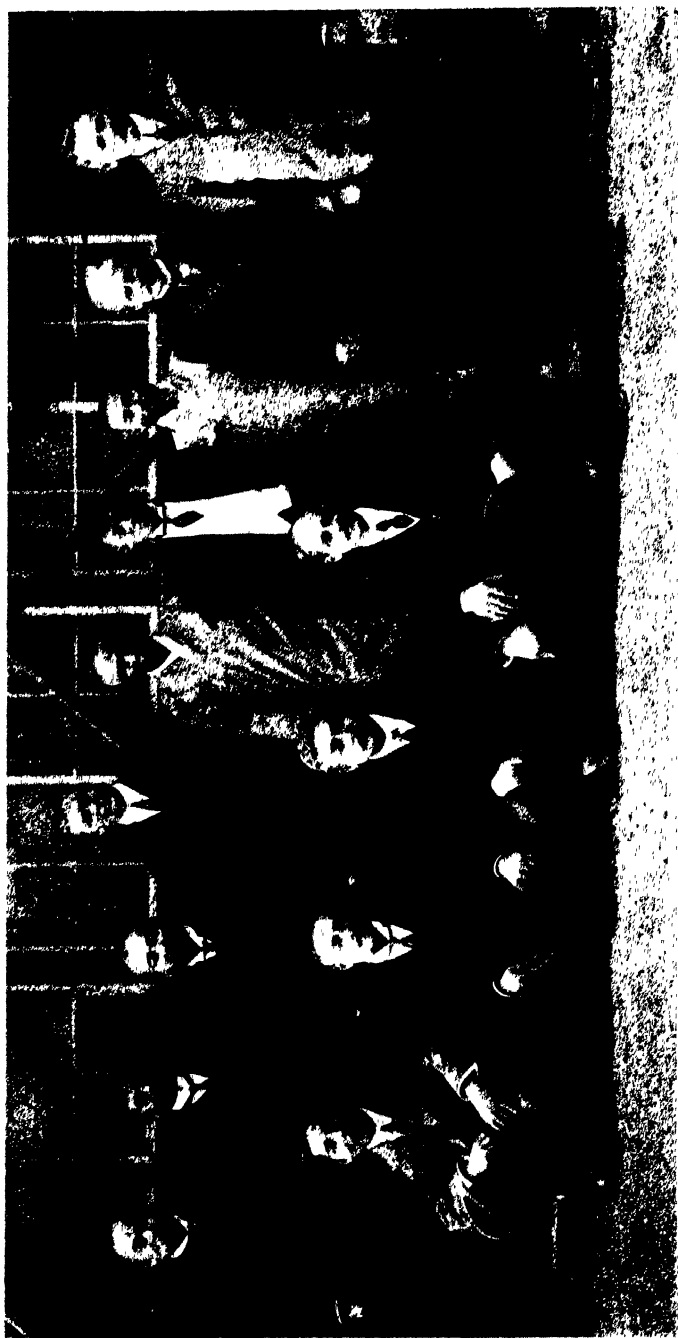
"Stewart has devoted time to copying marked extracts from the foregoing books, under certain topics which we are specially working up. I have given some time each day to perfecting plans for the various conferences, conventions, meetings, and interviews which I am to have in different parts of the Far East. I have had several intense and profitable conversations with two men, one an officer and the other a passenger, whom I found in desperate moral and spiritual need."

On another "lap" of the same journey we find the record:

"The distance from Hong Kong to Manila is 645 miles . . . The first half of the trip was somewhat rough and disagreeable, but the last half was calm and pleasant. Most of my time was given to reading about the Philippines. The following is the list of books read on this voyage and also on the 'Athenian':

The First Report of the Philippine Commission (Commonly called the Schurman Commission) Four volumes  
 The Latest Report of the Philippine Commission (1905) Four volumes  
 The Fifth Annual Report of the Philippine Civil Service Board (1905)  
 Report of the Commission appointed by the Philippine Commission to Investigate the Use of Opium and the Traffic therein

*The History of the Philippines*—Barrows  
*The Philippine Islands*—Atkinson  
*Philippine Affairs*—Schurman  
*The Philippines*—Forbes-Lindsay  
*Four Aspects of Civic Duty*—Taft  
*The New Era in the Philippines*—Brown  
*The Philippines and the Far East*—Stuntz  
*An Observer in the Philippines*—Devins  
*The Philippine Experiences of an American Teacher*—Freer  
*An Englishman in the Philippines*—Mrs. Campbell Dauncey



DR. MOTT WITH REPRESENTATIVES OF JAPAN AND KOREA AT THE CONFERENCE TO EFFECT  
A UNITED UNDERSTANDING AND PROGRAM FOR THE JAPANESE AND KOREAN YOUNG MEN'S  
CHRISTIAN ASSOCIATIONS



*The New Reformation*—Bain  
*Ships and Shipping*  
*Captains All*—W. W. Jacobs.”

Another expression of this “university” aspect of travel is found in such records as the following:

“My time was occupied in reviewing and classifying the notes of conferences and interviews, in sifting and filing clippings and pamphlets, in catching up back correspondence, in balancing accounts, in preparing my sixth report letter, and in reading. I have been kept so busy all the while I was in Asia that I had not had time to read periodicals. During this voyage, therefore, I scanned the preceding three months’ files of the *Spectator*, *British Weekly*, *Churchman*, *Congregationalist*, *Christian Advocate*, *Outlook*, *Guardian*, *Inter-collegian*, *Student Movement*, *Association Men*, and *Association Monthly*, and read eight or ten books.”

In this way Dr. Mott has made travel a perpetual university, approaching each nation and each fresh exposure to national and international experiences as a learner. Viewed from this angle, it is impossible to assess the volume or the value of the experiences and the knowledge gathered through more than four decades, during which the nations of the world have passed and are still passing through more catastrophic and profound and far-reaching revolutions, political, moral, intellectual, and spiritual, than at any previous hour in history. During that period he has entered into the inner life of the youth of the nations in constantly recurring comradeship.

If we take Dean Church’s wonderful passage on “Foreign Travel,”\* and translate its terms into world travel in the time of the greatest world crisis man has seen, some glimpse of this fascinating drama of Mott’s experience will be envisaged:

“Foreign travel is like the opening in us of a new literature, in its unknown ideas, its unimagined powers and aims. We become in a fresh measure alive to the narrowness of our past horizon, we find it widening and widening onwards, with new disclosures, with hitherto unconceived possibilities, with enlarged experience and quickened curiosity, and altered points of view. A man turns a new page in his life,

\**Pascal and Other Sermons* (Church), pp. 284-7.

when he finds himself actually face to face with that he has heard of and imagined, and knows perhaps familiarly in books, but now for the first time beholds in its completeness, with its real surrounding, its real atmosphere, as one connected whole. It may be things; it may be men; but he understands that he has that which, whether for knowledge or for delight, nothing but presence could have given him. He has gained a new possession; he has gained that which enables him to put in new and authentic touches in his picture of the world; to strengthen, to correct, to amplify his thought of its realities. He has gained new bonds of interest, it may be of sympathy, with his kind, with this earth, his dwelling-place; he has formed new relations with human minds and characters; he has formed new ties with new places, and has come perhaps to feel for them an affection akin to that of home. He has gained that which he could gain no other way, of a first-hand knowledge of the magnificence, the scale, the lavish variety, the charm, the strangeness of nature; of the manifold ways in which men who are alive with us now live their life, and direct their course, and fashion their social order and the portion of the world allotted to them, and use their gifts and mark their passage through time. To have seen with our eyes the rivers of Egypt and the remains of its mysterious civilization; to have seen with our eyes the hills of Galilee, and the golden-hued columns of the broken Parthenon, and the splendour in decay of imperial cities, the Old and the New Rome; to have become acquainted with what makes up the daily life of a strange community, its peculiar customs, its common sights, the faces of its people, the forms of nature, the inventions of art, the governing passions, the fixed pursuits, the characteristic ideas, social, political, religious, which sway the minds of millions; or again, to have known what nature can be, in her greatness and strength, in her stability and vast calm, in her terrors which never visit us here, in her luxuriance and glory which here she austere-ly withholds from us, her floods and endless plains and her mountain peaks, her Atlantic waves, her tropical storms, her perpetual ice-field—to have had our eyes rest on all these things in their own homes, as part, natural and harmonious, of that stage to which we for the moment were transferred from our familiar places—this is to have passed into a new level of life, to have the veil so far removed which hangs between our

limited sight and feeble imagination and the vast and wonderful facts of the existing worlds."

The problem of sustaining correspondence and of keeping contact with the stream of letters and reports converging upon him all the time from all over the world is one that has called for the building up of a methodology of its own. On the European side of the Atlantic he has, since 1895, steadily used Brown, Shipley and Company of Pall Mall as forwarding agents. Their service by mail of his complicated movements has been faultless through four decades. He wrote to them in 1912 to say:

"I have spent twenty-four years in travelling. My work has taken me to forty-four nations. Moreover, I am related to three or four world-wide enterprises, which involve correspondence with all quarters of the world. Naturally, therefore, I have had much experience in connection with the difficulties incident to the conduct of correspondence while travelling, and in connection with the receiving and forwarding of letters and parcels. This has prepared me to appreciate more deeply than I can express the remarkably efficient manner in which your office staff have handled my mail during these recent months, as well as during previous tours. As I have been flitting around so constantly and rapidly, I can appreciate that it has not been an easy matter. To my mind, therefore, it is somewhat remarkable that, so far as I know, there have been no mistakes or blunders made in connection with this business. In view of what I have been able to state I wish not only to thank you but to congratulate you on the management of this department of your work."

Normally until recent years he has taken one secretary with him on these voyages. On occasion, and especially where a heavy programme with a series of conferences involving complicated finances of the travel of delegates and the payment of local services and subsequent budgets are concerned, he has taken a financial secretary also. The heaviest battery that he has ever had was during the overwhelmingly difficult tour of 1912-13, when twenty-one separate conferences were held. These involved an immense labour of research, which devolved upon C. H. Fahs, now head of the Missionary Research Library; a large amount of financial business of which W. G. Schram had charge; a verbatim report of the proceedings at all the

twenty-one conferences for which purpose E. J. Webster, as a highly expert stenographer, attended; while Dr. Mott's son, John L. Mott, was his private secretary; and Sherwood Eddy travelled with him to share in conducting the student evangelistic campaign which ran parallel with the conferences in India, China, and Japan.

When, finally, we ask what has come through travel that could not have happened without it, the answer lies in the whole record of bringing into being and sustaining through decade after decade those fellowships dedicated to the world mission of Christianity to which he has given his life. There is something of power in the living presence of a man that nothing else can supply. Individuals and groups have all along the path been lifted to a world outlook by a living message from lips touched with the fire from the altar. Springs of action have been touched, money has been released, volunteers recruited, attitudes changed by that ceaseless authentic interpretation of need and of opportunity for which travel has equipped him. The results, as we shall see, are altogether out of proportion to the cost.

In the lives of many all across the world, however, the priceless gift of this travel has been the enheartening cheer and renewal of courage that his personal affectionate counsel and comradeship have given. It can best be conveyed through the words of one of those who have experienced it. Mrs. Elizabeth Dodge Huntington of Robert College, Constantinople, daughter of Cleveland H. Dodge, writing to the author in the autumn of 1933, says:

"The next evening, Mr. Huntington and I had a long talk with him alone. I can never be grateful enough to him for the deep interest and sympathy he took in our religious work at Robert College and its problems, and his encouragement to us to keep on and to do what we can even with the many limitations and restrictions we are forced to accept. He was a great inspiration to us.

"He entered into our local situation as if he had no other cares in the world. At meals, he told amusing stories, and was able to throw off his great responsibilities in a spirit of intimate fellowship.

"... I feel since this last visit that he is greater than ever, that he is more sympathetic and understanding, and with a



firmer, more courageous faith in God than even he had formerly. His optimism and assurance of God's help in this depression when so much material help has failed him, seemed to me positively inspiring and courage-giving.

"I think it is one proof of his greatness that he is still growing in strength and beauty of character, that he seems so young in spirit, so buoyant, with no complaints or sense of discouragement over present difficulties."

As we look across these apostolic decades of travel by Dr. Mott there grows upon us a sense that we are witnessing something new in history. For the first time a man is practising throughout his lifetime in relation to the habitable globe what St. Paul did in relation to the Greek civilization of the Roman Empire and what John Wesley did in relation to the Britain of his day. Setting as the goal the proclamation by Christians of the good news of the Kingdom of God to every one in the world, and himself coming to that task at the hour when, for the first time in the story of man, mechanical transport has made swift world travel practicable, he uses the steam engine, the liner, the motor-car, and the aeroplane, the cable and wireless, as tools for reaching that high aim.

The spiritual significance of this "business in great waters" which we have here been tracing, becomes clearer as we retrace his notes written upon the letter-paper of an ocean liner, for the purpose of his personal devotions:

"Grounds of Thanksgiving at Close of Second Tour  
around the World

"Convincing evidence in each land visited that the visit there was made at the providential time.

"Enabled to meet every appointment.

"Shielded from accident and disease and breakdown throughout the entire tour of 32,000 miles, although exposed to perils of travel by land and by sea, to deadly pestilence and extremes of climate, and subjected to unusual pressure of work.

"The entire foreign secretarial force united in policy and in spirit and brought to see eye to eye with the home committee.

"Nearly 2,000 young men led to become disciples of Jesus Christ as their personal Saviour and Lord. Large numbers of these are reported as having already gone or as now going forward to baptism.

"Nearly if not fully 100 students and teachers influenced to dedicate their lives to direct Christian work as a life-work.

"The inestimable privilege of coming into close and mutually helpful relation to the martyr Church of North China.

"The opportunity of meeting personally so many of the missionary and native leaders of the Christian forces and of profiting from their experience, knowledge, and counsel in all that pertains to the evangelization and upbuilding of young men. The tour has been one continuous series of definite answers to prayer. It has afforded many fresh and striking evidences of the mighty achieving power of united prayer. In at least thirty-two lands the tour was being definitely remembered in prayer. The works wrought by the Holy Spirit in connection with the visits in difficult fields like Japan and China have stimulated the faith and zeal of workers in all parts of the world. In the face of the greatest opposition and difficulties I have been enabled to increase and to abound in faith and hope as at no other time in my life.

"My work in the homeland has not suffered during my absence, but, on the contrary, has been carried on with marked success.

"The members of my family have been kept in health and have been preserved from all harm.

"More time to meditate, to take my bearings and to see my work in true perspective. A new, more vivid, and more constant realization of the truth that 'the Lord is at my right hand.' "

## CHAPTER IX

### WORLD EVANGELIST TO STUDENTS

#### PART I. THE MIRACLE OF CHANGED LIVES

It may be questioned whether we could discover any more convincing demonstration of the power and adequacy of Christ to save men of every religious or secular background as well as of every race or nation than Dr. Mott's experience across the continents and through the decades. Face to face with the familiar fact that the presentation of the good news of Jesus Christ to Protestant English-speaking peoples by a man speaking their own tongue will transform life, a critic might reply, "Yes, the impact of oratory, the sweep and flow of emotional pressure, may achieve that, but it is not likely to happen with men of other nations and other tongues." We pass with him across into Europe and see him face to face with youth in Scandinavia, Germany, and Switzerland, and standing side by side with him an interpreter who sentence by sentence translates the whole address. The process is slowed up. There is no emotional swing of oratory. The medium through which the listener receives the word is that of the interpreter. Yet here again we discover the same results in illuminated conscience and transformed lives. Driven back across that frontier, the critic may still say, "Yes, in the Protestant world of Northern Europe that may be possible; but let us come face to face with the Latin temperament and the Roman Catholic tradition, or the Slav mentality and the Greek Orthodox symbolism and ritual, and we shall find all this is powerless." On the contrary, however, confronting students in Paris, Coimbra, Turin, Milan, Rome, Budapest, Athens, and Moscow, we find, not merely the same results, but again and again a passionate eagerness, men hanging upon the word with poignant, almost heart-breaking, intensity, and seeking personal interviews like drowning men seeking the shore.

Our critic, driven across this further frontier, may still main-

tain that, after all, these people were nurtured in an essentially Christian setting. Let us wait until we are face to face with the hard, resistant walls of Mohammedanism, or the all-embracing social and religious culture and authority of millennial Hinduism, or the alluring pessimism of Buddhism, or the pragmatic sanctions of the Chinese system of ethics rooted in Confucius. An overwhelming answer to this is made by the facts. Blasé students and youth of the effendi class in Cairo, stiff with the confidence of Islam or the crude atheism of materialism, Hindus from the Tamil south to the Bengali of the north-east and the sterner fighting stocks of the north-west, find in Christ the satisfaction of their unrealized aspirations and the power over their unconquered temptations. So, too, from Canton in South China up to Mukden, Manchuria, thousands of Chinese students, men of mentality sharply divergent from that of India or of Egypt, have enrolled themselves as students of Christ's Gospel and in large numbers joined the community of His disciples. Buddhist youth from Ceylon and across Asia to Japan and Korea have not resisted the same spell, and have experienced the same new birth. Here we have something that cannot be accounted for by the magnetic spell of oratory, for in nearly all cases it has been through the medium of interpretation in another language. Nor has it been the flowering of Christian nurture, whether Protestant or Catholic, for we see the same miracle in lives of men who beforehand knew nothing of Christ. Standards of value differ in all the lands that we have explored, cultural attitudes are often in sharp contradiction. What is common everywhere is a single need shared by all men and a Person able to fulfil their need and make them triumphant over evil.

Dr. Mott, in speaking of the universality of Christ and His adequacy to meet the need of men of all races, cultures, and religions, can thus do so out of an experience that is surely unique in the history of Christianity. Many men have been evangelists to students in their own land. Many missionaries have proclaimed the Gospel with power in the land of their adoption. A few, like Henry Drummond, have travelled carrying the Gospel to students on both sides of the Atlantic, or like Sherwood Eddy in his repeated fruitful campaigns in India and China, or John Mackay in Latin America. In the providence of God, however, Dr. Mott has been led by progressive stages and through many journeys into every continent and in point

of fact to engage in evangelism among the students of some sixty nations among the sixty-six lands that he has visited.

In the story of the foundation-laying decade we discovered how his work as an evangelist to students began with the flame of revival in an intercollegiate conference at the University of Tennessee. This experience could be duplicated in narratives from scores of university communities in the United States and Canada. One memorable experience was at Yale University. A letter from Henry B. Wright, late professor of Greek there, written earlier when he was secretary of the student Christian Association, reveals in a vivid picture the effect of this religious awakening:

“You can’t know, Mr. Mott, what good your visit has done Yale. I can’t help thinking what a lot it will mean for the Church of Christ to have 500 men graduate from Yale this year who not only have heard, but who know by experience that a religious awakening among educated men is not only possible, but, more than that, necessary. This last week has been one of supreme happiness to me, the happiest in all my secretaryship. Not a night has passed but some man has come in to tell me of a new man who took a stand in the meetings or who has made things right with the folks at home. The real number who have come out for Christ is nearer 100 than eighty-eight. You remember Mr. ——. He has not only written the whole matter to his mother but has taken down all the smutty pictures in his room. His room-mate, who was not at the meetings, says he can’t understand it. He has made definite plans to be with us at Northfield. He is so happy nowadays that he fairly beams. He has been to the man who was the means of getting him to your first meeting Sunday night, and thanked him again and again. That group of four agnostic and sceptical students who came to see you are meeting twice a week and studying the Resurrection and Christ’s life. I had a splendid talk with Mr.—— and he is studying Speer’s *The Man Christ Jesus*. Men come to my room and say that they only wish that this opportunity to lead another man into the Kingdom, which is their experience for the first time and for which they are now on fire, had been given them in their freshman year. The prayer groups all continue as before with the ultimate object of helping the men who were affected. The motto we have taken is this,

'that of all those Christ has given us through you we should lose none.'

"P.S. 10.30 p.m. As I finish this letter another entirely new man has just stepped in to tell me that he smashed up a picture after your meeting Sunday, began a systematic study in the Bible, and feels the power of Christ."

When Mott crossed the Atlantic to England and Scotland, men had serious doubts whether an American invading the ancient universities of Oxford and Cambridge, or the intellectual citadel of Edinburgh University, could even secure a sympathetic hearing, to say nothing of changing the lives of men through the Christian message. In the event it proved that his message came to the undergraduates in those places with a convincing power that has no parallel in the religious movements in those universities in modern times. Kenneth McPherson, writing of Dr. Mott's experience in Oxford and Cambridge, in 1908, said:

"The great Examination Schools were packed to their utmost limit. Never before could such scenes have been witnessed in Oxford. Undergraduates of every conceivable kind jostled one another in the Schools. The most brilliant men of the University were there, men of the most acutely critical intellects. Many no doubt came in the first instance with the express intent of firing pointed darts of criticism in the hope that with them might lie the honour of piercing the armour of one whose fame they had heard echoed in many different seats of learning scattered over East and West. Such soon fell a victim to the overmastering power of the man's personality, and even though they might not always agree with him, they were gripped and fascinated in spite of themselves, and night after night they found themselves impelled to go and yield themselves up to the magic of his power. And then there were the 'Sporting' men who from one year's end to another scarcely ever put their heads within a Lecture Hall. Those who know Oxford will be very ready to admit that a man must be great indeed before such men can be induced to come and sit quietly in the Examination Schools for five precious evenings in succession.

"And then again there were the 'blasé' men—their presence is a crowning testimony—the men who really could not be



Pastor O. Ricard of Copenhagen, the celebrated preacher to young men



The Bishop of Winchester, and his son, Neville Talbot



David Yui and Fletcher Brockman, leaders of youth in China



Dr. Andrew Murray of South Africa





bothered or disturbed, who poured disdain upon all the claptrap that was going about concerning 'that man Mott.' But still they came; even their prototype, the sleepy don, awoke from his reverie and came down to earth awhile.

"Oxford was deeply stirred, and she recognized, as she always will, the genius who brings a really compelling message. The effect his visit had upon the life of the University is beyond my power to estimate, but it was deep, real, and lasting. Of the effect upon individual lives it is always impossible if not sacrilegious to speak. It is no exaggeration to say that the lives of many first took shape and form in those few days, and received an inspiration and a hope that will never fade away.

"Oxford is not alone by any means in her . . . recognition of his power. He went from there to the sister University, and we at Oxford closely watched his doings there. He spent six days at Cambridge—'six days of effort and strain,' wrote a well-known Cambridge undergraduate, 'six days in which each fresh event seemed more wonderful than the last, and with a rush it was over, and the trains carried us away, tired and amazed, and rejoicing; we had seen halls crowded with unparalleled audiences in spite of the imminence of "exams," and the lateness in term. The meeting on the fourth night defies description. It seems to belong to the land of dreams and impossibilities; certainly such things have never materialized in Cambridge before. The body of the orchestra and finally the gallery of the Guild Hall were crowded and still a few were standing. The hall-keeper told us that there must have been 1,250 present. . . . An after-meeting was held at which 560 remained; never before have we seen University men jumping over forms to secure good seats at an after-meeting. This was followed by a second meeting, which was prolonged far into the night.'"

McPherson then went on to ask, "What is the secret of his power?"

"He is no rhetorician," he says; "he possesses no tricks of oratory; his diction is the sternest prose; his address is not an emotional appeal, but a marvellously lucid succession of sober reasoning; perhaps the secret can be found in the following quotation from the *Isis*:

"'Dr. Mott is in the true sense a great statesman. He has

had unique opportunities of watching the tendencies of the great nations of the world, and has made remarkably good use of them. No one can hear him speak without knowing that he has a complete grip of the great problems now confronting man. That he has a detailed programme of their solution he does not pretend: such a claim could not be made by any one but an ignoramus. But those who know the various countries which Dr. Mott has visited agree in saying that in every case he has seen the crucial features of the situation. It may be doubted whether any man alive has so firm a grip of present-day conditions or so sure an insight into the nature of the forces which are changing the political and social constitutions of almost all the nations under heaven.'

"It is his wonderful intellectual power (it will be remembered that he was nominated to fill the post rendered vacant by Mr. Woodrow Wilson at Princeton University, but he declined it), his amazing sympathy, and above all the intense devotion of his whole being to his work of bringing home to University and College students a fuller sense of the meaning of their life that stamp Dr. Mott as indubitably one of the greatest men who are alive to-day."

The atmosphere of a Scottish university is not that of either Oxford or Cambridge or Yale. What would happen there? The test had already been made in 1899, when, under the pressure of leading men in Edinburgh University, he changed his programme and began a short campaign there. In the University he found some 4,500 undergraduates, of whom nearly half were medical students. For the first three days of his visit, apart from discussions on organization with a few leaders, he gave evangelistic addresses, first of all with the aim of widening the interest of men in fellow-students around the world. The first one, on a Saturday night, had some 200 men present. The next morning the Infirmary Chapel was crowded to the limit with Christian students. At that service the tide of spiritual power rose. In the afternoon a very inspiring meeting observed unitedly the Universal Day of Prayer for Students, when twenty-two countries were represented.

"On Sunday night," wrote Mott in a letter home, "came the climax,—a marvellous display of the power of God. At that time we had the closing evangelistic meeting. It was held in the large McEwan Hall. There were present fully 2,000

young men, of whom 1,800 were students. It is said to have been the largest student religious meeting ever held in Edinburgh. It was the largest student evangelistic meeting I have ever addressed. Sir William Muir, the honoured principal of the University, presided, and there accompanied him to the platform some forty professors, lecturers, and other eminent men. Professor Patrick and Principal Rainy of New College offered prayer. In introducing me Sir William Muir said that this was the first time the large university hall had been used for a religious meeting, but he hoped that it would not be the last time. I spoke on 'Temptations of Students in All Lands.' Never have I had closer attention. It was very marked. The Living God was at work that night with the consciences of men. At the end of my address I announced an after-meeting in a distant part of the building which unintentionally necessitated that inquirers run the gauntlet of their fellow-students. So many came—fully 350—that we had to go back to the large hall in order to have room. There I spoke twenty minutes longer on the secret of overcoming temptation. I had not intended to ask men to make any expression of their purpose. In fact, I was just saying that I did not care how men expressed themselves, provided they acted on the evidence decisively and honestly before God, when the meeting was taken out of my hands by one man standing and saying that he wanted to know Christ as a Saviour. He had been one of the very worst men in the University. Another man—a prominent athlete—stood and indicated a similar desire. I then felt I must follow this lead, but counselled men to think calmly and yet conclusively. In a few minutes, without any excitement, without the least pressure, many men stood. After prayer had been offered I requested all of those who stood, together with others who wished to know more fully how to receive Christ as the only Saviour and Lord, to go to another part of the hall where we could be alone. There I enlarged upon the steps necessary in order to accept Christ. Then I asked all men who had not done so but who then and there would take Christ as their personal Saviour and Master (reiterating what this meant and involved) to stand. Seventy-nine men, one after the other, stood. I then fixed interviews in a neighbouring hotel with men who wished to see me. There were so many wishing to see me that I limited men to ten or fifteen minutes each, although in cer-

tain cases I extended the time. My interviews that night kept me from 9.30 p.m. to 1 a.m. On Monday morning I devoted about three hours to similar interviews. I had planned to start to London in the middle of the day, but was obliged to wait until 11 p.m. Three hours more in the afternoon were given to interviews. In all I had over forty interviews with these inquirers, and they rank amongst the most touching and thorough-going I have ever had under similar circumstances. Never have I seen so many men under deep conviction of sin. Several came to me and decided for Christ who had not done so in the meetings. I was made fairly dizzy with these interviews. My experience was that of Henry Drummond who said after one such experience that he was 'sick with the sins of these men' with whom he had been talking."

Similar experiences met Mott in Belfast and in Dublin. Our critic might, however, still say that this he would think possible with a man talking face to face with youth in their own language. Across the Scandinavian fields of Northern Europe, in Denmark, Norway, Sweden, and Finland, as well as in Holland, he came face to face with a type of student such as he had not met before. Many even of the theological professors were extreme rationalists. The students who were outside the range of the dogmatic authority of the Church were convinced for the most part that religion was a thing of the past, with no particular relevance to life. We can here give only one of the multitude of experiences that contradicted the predictions of the majority even of Christian leaders, who were convinced that European students were not likely to listen to the pragmatic commonplaces of an American, and secondly that the power of his message could not get past the obstacle of interpretation.

Archbishop Söderblom of Sweden, talking with the author in Stockholm, revealed some of the permanent effects of this and later campaigns by Mott among Swedish students. His recollections went back to 1890, when he attended the Moody summer school at Northfield as an invited guest from Uppsala University. He said:

"During that stay in New England, which had considerable importance for my spiritual life and work, I had the privilege of meeting many trusted servants of Church and University, and also many students who have become afterwards leaders in religious and moral and economic and poli-

tical life. In the journal I kept during my voyage I find the statement that among those young men a certain John Mott made on me the impression of being the strongest will. Ever since I have had connection with him.

"When he visited Uppsala in the nineties, I was vicar of the Swedish Church in Paris. I did not meet him, but I experienced his influence when I came home. I could mention distinguished young men and women among the students who were influenced by him for the whole life. They got a deeper sense of God's presence and purpose with their lives. After my return to Uppsala as a professor of the history of religions in 1901, I had the great privilege of receiving Dr. Mott at his visits and activities amongst the students. And in the biggest lecture hall of the University I hailed him as 'the Napoleon of the Christian student movement.' I have regarded every conference and every other occasion when I have met my friend John Mott as a good gift, I should say, as a festival. He is not only an organizer with statesmanlike and very rare qualities and a wide and sure outlook. He is also a vitalizer. He communicates something of his power and trust and decision to others. I must say that every letter and every line that I have received from John Mott (and they are very numerous during a long life) have had something of the same healthy effect upon my mind."

Those who have come into intimate touch with the sharply critical intellectualism of many universities of the Latin world will realize some of the obstacles confronting a young American coming among them with a message that had in it no novel ideas, but an urgent plea for a decisive effort of will, and a launching into vigorous, systematic activity. A whole sheaf of press cuttings lies before the author, gleaned from the press of the Swiss university cities before, during, and after his visits. Attack after attack was directed at him, mainly by atheist intellectuals of communist leanings, assailing him for his impertinence in coming with outworn platitudes. A characteristic attack of this kind appeared in *Der Bund* of Bern in the issue of February 12, 1911:

"We learned that Mr. Mott has travelled throughout the world, has gathered around himself tens of thousands of students of all lands; that the universities influence the political, cultural, and social life; that they train leaders and are

to train leaders; that the love of money, intemperance, etc., are damnable. We heard complaints against indifference to spiritual facts, against indifference in questions of soul development, all this reinforced by Bible quotations, and we were invited to follow the Lord and Master. We were sincerely hoping that these platitudes, this whole popular talk would be illumined by some thoughts, but in vain. Even on the subject of Christ we heard only a great flood of words, almost unbearable for any one having given independent thought to the subject. Only Jesus delivers from bodily and spiritual death, and the students are to join the World's Student Christian Federation in order that the future may be more promising. Mr. Mott told us all that in the tone of genuine conviction, and as though true, active idealism were to be gained only in that way. Why must the ideal be Christian and only Christian? Can it be that the Swiss and German students have not absorbed more of the thought of our great, deep, and rich thinkers, poets, and leaders, and such a terribly atavistic address is capable of showing them the way! That were a bitter disappointment. Then wherefore did men like Goethe, Schiller, Kant, Schopenhauer live? Why has so much deep thinking and earnest work been done by hundreds and hundreds if in the end youth must return to the sermons of a believer in the Bible, thus dishonouring the genius of development? Mr. Mott may gather hundreds about himself in China. Our culture, bought by the thought and work of centuries, has left far behind the point at which he stands; our idealism contains values and depths which, fortunately, are still safe from such agitational dilution as he carries on with the Christ."

A writer in *La Suisse Libérale* of Neuchâtel was even more drastic. The following is a part of his criticism:

"He announced an address on 'The Conquest of Self and Its Obstacles.' Instead he gave us for one hour those truisms dear to the Anglo-Saxons, hollow phrases about the invisible enemy, at whom he shook his fist, interspersed here and there with one of those eternal and poignant truths which made us forget everything else for the moment. Alas, his illustrations would have been irresistibly ludicrous to a class of Sunday school children. A barbarous eloquence which only the strong, straight, loyal personality of John Mott saved from

ridicule. Did Mr. Mott imagine he was addressing Arkansas trappers? We require more art—I do not say more manners—more refinement. These Roosevelts who naïvely come to harangue Europe should remember that they are speaking to a race of men refined by centuries of civilization and intellectual culture.”

The *Bund* a week later was forced to admit in astonishment that “never had so great a crowd packed the *Aula* of the University.” The same was true in Basel, Zürich, Neuchâtel, Lausanne, and Geneva. The next day the casino salon at Bern, twice the size of the University *Aula*, was packed. The ultimate conviction that prevailed throughout Switzerland at the end of this campaign was expressed by Professor Ragaz in *Academia*:

“Mott,” he says, “cannot give us new religious ideas, and he has no need to do that. We have enough and more than enough of them already. What he can give us is something of which we have pressing need, that is, that he energetically stirs up the will and leads us into moral and religious work. What we need most of all, we ‘intellectuals,’ young and old, who suffer from intellectual over-development and moral atrophy, he gives us above all in setting before us a personality living, complete, forceful—that is truly better than just one more brilliant lecture.”

From a slightly different angle the same conviction was expressed by Monsieur Pettavel in *La Feuille du Dimanche*, La Chaux-de-Fonds.

“This is the greatness of Mr. Mott, an intellectual, a man who has studied our entire world, that he comes among the sceptics and the doubters, scorners, and disputers, the ‘blasés’ of the intellectual world: he has the courage to come and talk of Jesus Christ, the way, the truth, and the life. It is old, it is simple, we are surfeited with it! Yes, but the old gospel, old for the old, very old for our days, is admirably young for the young. And the young have come to John Mott and have received him enthusiastically, not to hear a new doctrine, or to be thrilled by mere eloquence, but because of the new courage with which he, a world-famous university man, comes to speak to all of Jesus Christ, just as the most insignificant Salvationist would. The young have

cheered Mott the courageous, the energetic, the optimist, the energizer, the disciple of Jesus Christ. And they have also cheered Jesus Christ,—our young people—Jesus Christ the great, the powerful, the touching ideal of their youth. And they have been right a thousand times, for in Him they will find the fulness of the new life.”

In order to give this time to the universities of Switzerland, he had astonished and even scandalized some of his best friends by refusing an invitation in Germany, which was regarded practically as a command, to meet the Kaiser at the Palace. To have accepted, however, would have robbed him of two precious days with the students and in such a dilemma his choice did not hesitate. One reason why the approach to the students of the Swiss universities was at that time of the highest importance was the fact that more than half of them were from Eastern Europe,—Bulgarians, Serbs, Roumanians, Czechs, and above all Russians. In the subsequent years of repeated visitation among the religious leadership of Eastern and South-eastern Europe, he never fails to be greeted by someone or other who made his life-decision during those memorable days in Switzerland. It was with this knowledge that he, in a number of the Swiss centres, gathered together the Slavic students, many of whom were under the influence of profound pessimism that plunged the weaker spirits into despair and the others into a rebellious communism.

“I found here,” he wrote home in a report letter, “among the Russian students the chaos of nihilism, agnosticism, destructive socialism, pessimism, and free sexual theories which surrounded me so constantly in the Russian universities, together with a dominant misconception that Christianity must everywhere be synonymous with government oppression. Here, as in the Balkan States and other lands of the Near East, one finds among many of the foreign students the view prevalent that Christianity is solely a matter of forms and ceremonies and superstitions. As I mingled with students from Latin Europe and Latin America I was reminded again and again of conversations with positivists and free-thinkers in Portugal, Brazil, and Mexico.”

As he takes leave of Switzerland, we may well share the farewell reflections of the German-Swiss periodical *Nachrichten*. The writer says:



"This winter semester will be remembered as a signpost on our way. Desired by only a few, unexpected to most, a power in the personality of Mr. Mott faced us, and whether we wish to do so or not, we are compelled to reckon with him. He does not pay much attention to our past drifting, hardly listens to our prayer to deal gently with our precious individualism, does not know anything about compromise. At all costs he wants to draw us into his own sphere of influence. He tells us emphatically that he is bringing to us, who are wandering aimlessly in the realm of sham and indolence, truths that must be reckoned with by all the world. We are compelled to listen to these things; we are startled out of our sleep, and some of us wake to resist, some to flee far away to some quiet spot where we are left in peace, some to look these hard truths in the face and to bring forward our old weapons. We are struggling with them. On what side will be the victory?"

We have now seen him at work in Protestant Europe and among secularist intellectuals. He has entered the Catholic Latin countries of Portugal and Italy at different times. In 1909, in a campaign in Italy mainly directed toward helping the student movement, the little group of Italian leaders, with great faith and energy, hired a secular hall in Naples and filled it on two successive nights with 600 students from among the more influential groups. A tumultuous element tried to smash up the meeting on the first night.

"On the second night," as he wrote home, "the meeting was one of great solemnity. One was conscious that the Living God was striking home His own truth and moving with convicting power on the consciences and hearts of the students. At the close they came around me in large numbers and appealed to me to stay longer. Interviews with the students revealed a genuine hunger and responsiveness. This experience convinced me that contrary to the common opinion the students of Latin Europe are interested in religious truth that touches life, and, like the students of other races, respond to the call of the Living Christ. I see no reason why there cannot be built up at every leading student centre among the 30,000 students of Italy, as well as in other lands of Latin Europe and also in Latin America, a work as helpful and strong as that in Naples."

As he passed on to another largely Catholic country, Hungary, it seemed impossible to satisfy the crowded student meetings. He delivered seven addresses in one day, and still the students followed him to hear more. The large city hall of Budapest was filled for three nights, mainly with Roman Catholics and Jews. Almost the entire audience stayed to the after-meeting, when he expounded more explicitly what the Christian discipleship involved, and even after that, between ten and eleven o'clock at night, seventy-five students walked with him a mile to another hall to get to closer grips. Large numbers definitely enrolled themselves in Bible circles to study Christ.

Harking back to the Iberian Peninsula, he entered Oporto. Here he had absolutely no group to make preparation for his visit. He walked round the streets with a friend who knew Portuguese, saw a knot of students standing chatting, got into conversation with them, said that he had a message for students, and got them to call others together to hear him. The meetings gathered momentum, and on the last night in that town 900 students, the largest student gathering of any kind ever held there, assembled to hear him, and more than half of these stayed to the after-meeting.

At the famous University of Coimbra, Portugal, he received a telegram telling of the death of his mother. Professor Alfredo da Silva, who interpreted for him at these meetings, writes to the author (September 1933):

"Of all the recollections I have, the most vivid is the tears of Dr. Mott. We were in Coimbra and the last of three meetings had been announced for that evening in the largest theatre of the town. Dr. Mott receives a wire in the morning. He opens it and the tears burst from his eyes. My surprise was tremendous to see such a strong man in tears. 'What is the matter?' I inquired. His mother had died. 'Shall we stop the meeting for to-night?' did I ask. 'No,' said he, 'the power of Christ must be proclaimed to this thirsty audience.' And in the evening, not showing the great sorrow of his heart, Dr. Mott delivered a powerful message that put the great audience on fire. Many men who were then students and became afterwards prominent in Portugal, never forgot what they heard and speak to me of the impression they had and of the benefit they received to live a clean life."

So enthusiastic and grateful were the students that they assembled their famous student singing club of 180 members late that night to show their appreciation by singing for him. Professor da Silva, the turning-point of whose life—his decision to devote himself to influencing students—came through meeting Dr. Mott first at Basel in 1898 and then at the World's Student Christian Federation meetings at Eisenach, tells how years later he was invited to a student club holding their anniversary meeting in a large theatre.

"To my great surprise," he says, "I heard the principal speaker pleading before that crowd of students to study religion as the vital question for the individual and the nation. They listened with great attention. When I approached the speaker to congratulate him on his courage and his views, he explained that he had received his first stimulus in that direction at the only address he heard Mr. Mott give in Oporto."

Swinging eastward across Europe we find him in pre-war Serbia, involved in the most turbulent meeting in all his experience. His lectures were delivered in the University Hall at Belgrade. A Serbian delegate at the World's Christian Student Federation conference at Constantinople had pressed for this visit, and he with Baron Nicolay of Russia helped prepare for the meetings. On the first night the University Hall was crowded with students, professors, and others. On the second night the crowded masses were even more closely packed. They called for a second address after the first, but in the interval between the two a violent agitator arose and tried to capture the meeting, but was quieted. He and others, however, of the Social-Democratic party secretly organized to smash up the final meeting on the following evening. Distributing themselves in different parts of the hall, they began, when Dr. Mott was nearly half-way through his address, to make a noisy demonstration. It was several minutes before he could get quiet enough to proceed. Toward the end of his address a mass of agitators broke into the meeting from without, to reinforce their friends. The students within started expelling them. A fierce fight started. Not only fists but chairs and benches and any other weapon were seized, and heads were broken. The rector of the University in vain attempted to quiet the seething mass of struggling students. At last, however, order was restored, and

Mott went on and finished his talk. So far from having destroyed the power of his message, he reported that he had never in so short a time had so many students come to him for interviews as to their life-decision as during the busy days there. The Socialist demonstration filled the newspapers with discussion, and the people with shame. In the Orthodox Church cathedral their action was publicly condemned. The authorities arranged to print his address in Serbian and circulate the copies widely. The disturbance thus defeated its own ends, and most striking of all, on his visit to Belgrade twenty-two years later, in 1933, for consultations that are reported in a later chapter, it was found that some of the most influential individuals helping forward aggressive Christian activity in Yugoslavia had received their first impulse on the night of that tumult. A report from Miss Ruth Rouse on what happened immediately after shows how this attack even intensified the interest in Bulgaria.

"We started in to work in Sofia," says Miss Rouse, "fairly sure that our Socialist friends in Belgrade would send letters and telegrams of introduction for us to the Socialist party in the Sofia University! They did! Our meetings, however, were perfectly undisturbed. The Bulgarian students, who received letters from Serbia inciting to riot, naïvely showed them to a favourite professor, asking him what they should do. 'I just said,' he told me with a twinkle in his eye, 'I don't think *we'll* imitate the *Serbian*s!' It was enough! Once more, Mr. Mott got close to the theological students. The ecclesiastical authorities were at first suspicious, but at last invited him to speak at the Theological Seminary on the hill overlooking Sofia. He had a wonderful reception. Although it was a holiday all the professors hurried back for the meeting. He was welcomed with special hymns, and spoke on 'The Power of Christ among the Nations.' The rector and professors quite took him into their confidence, and consulted him as to where their best students should be sent to study theology in the West, as to how to secure stronger men for the priesthood, and as to how to prepare them better for their work, especially the work of preaching.

"Several of the leading Orthodox clergy attended the general meetings in Sofia. A series of three meetings for students was held just as in Belgrade. The first was held in the University Hall. It was crammed to suffocation. . . . There



*Walter Wilson*  
*Karl Fries.*

*John Smith*  
*Ruth Rowce*

OFFICERS OF THE WORLD'S STUDENT CHRISTIAN FED-  
 ERATION, 1908



was most earnest attention. The next evening we moved to a much larger hall which was again very full, and fuller still the third night. The men stayed on for address after address: it was almost impossible to get rid of them. The University and the town stood astonished. No one had believed the students would come to religious meetings. 'It is a miracle!' said one of the professors. An old Robert College man described his astonishment on coming to one of the meetings: 'I thought I might be the thirteenth man there! I found the door guarded by policemen. "You can't get in; the place is packed." I got in to the gallery, and found, to my amazement, it was true. What astonished me more, I found the people there were really students; still more, they were really listening; most of all, they made no disturbance, even when the electric light went out towards the end of the meeting!' "

It is unnecessary to duplicate these experiences by detailing what happened at Bucharest and Athens in this and subsequent campaigns. What is completely clear from our surveys is that in Latin and Roman Catholic as well as in Teutonic and Scandinavian Protestant countries the power of the Spirit worked triumphantly; and the same is true of the Slavic peoples of Orthodox South-eastern Europe.

All that had happened in these places, however, was eclipsed in Russia in the meetings held through March of 1909. In Dorpat, in St. Petersburg, and in Moscow he stayed for a number of days holding in each from four to five consecutive evangelistic meetings. Every effort was made to put difficulties in his way. Slanders were circulated, he was represented to students as an agent of the tyrannical government, and a tool of the Holy Synod. Dorpat and Moscow were ground hitherto untouched. In St. Petersburg, Baron Nicolay had for some six or seven years worked quietly among small groups of Christian students. It will be best to get our picture of what happened from parts of the report letter written by Miss Rouse, who was there at the time.

"The numbers that attended the meetings were in themselves remarkable. In each place, night after night, 800 students or thereabouts would appear, and the same again and again. It was always prophesied their numbers would diminish, but they did not. Two addresses were given each night with an interval for rest, after the Russian fashion, and

most of the audience stayed right through, even when the most plain and pointed subjects were announced for the second meetings. The meetings were mixed all through and were usually nearly half women. There were always a few priests present, and of course, the inevitable police officers. It was amusing to watch the first, on the *qui vive* for heresy, the second starting with an air of extreme boredom or good-natured tolerance, and getting astonished and interested in spite of themselves. There was never an attempt at a hostile demonstration at the mention of the name of Christ. There was an occasional titter to begin with, but that soon died away, opera glasses (!) were dropped, seriousness deepened, heads went down on hands, and except for a fidget when a point went disagreeably home, there would be for Russia a wonderful stillness. And before the end of the meetings, there would be the eagerness of aroused and inquiring hearts. I shall never forget the students pressing on Mr. Mott as he gave his last address at Moscow, standing in crowds as near as possible to the desk, lest they should lose a crumb of the food they craved for. It was wonderful. Even the newspapers admitted that the interest was not critical but practical and spiritual. The main outward results of the meetings were the gathering of men and women into Bible circles, in numbers large enough to overwhelm the leaders of the Christian Union in Petersburg, and the starting of circles both in Dorpat and Moscow amongst the men. But every day personal talks brought evidence of a real turning to God, and revealed the thoughts of many hearts.

"Two mothers were a great contrast. One came up after the last meeting and thanked Mr. Mott aloud in the name of the mothers in Moscow, for what their children had heard. I heard afterwards that she had three sons and two daughters, all students. She was herself a believer, but all her children had scoffed at her faith and she could never speak to them of religion. Through these meetings, all five had come into the light. 'Now, we see you were right, Mother,' they said, and they have a happy fellowship together. The other mother was pathetic, when one knows the terrible temptations to which women students are exposed in Russia. Her daughter found faith in Christ at one of Mr. Mott's meetings, and wrote home to tell her parents so. Her mother, who is without belief herself, and was in a dangerous state of health, rushed



off to Moscow, twenty-seven hours' journey, to save her daughter from—Christ. She thought her daughter had gone mad—joined the sect of the Flagellants or something terrible. Reassured about the sanity of her daughter, a most normal young person, she turned her attention to discovering what ulterior and harmful object Mr. Mott and I had in coming. Impossible that we only wanted to preach the Gospel—were we agents of some revolutionary party or the government? or some sect? It took me hours to reassure her."

The poignant longing of the Russian students which Miss Rouse describes has left ineffaceable marks on Dr. Mott's own life as well as upon his thought regarding the future of Russia.

"Never have I known students," he wrote home at that time, "to such a degree literally to hang upon one's words. At the time of the pause and after each meeting they thronged and pressed upon me. They would follow me in the streets in order to catch a word with me about their vital questions. They came to my lodgings not only at advertised times, but at other hours. Never have I found it so difficult to get a few minutes alone as in Russia. Each day we were kept busy till after midnight. They followed me to the station and insisted that I must come back soon. They did not wish to be left alone. It goes without saying that I was unable to grant interviews to all who wished to see me one by one, and therefore at times had to resort to the method which to my mind is by no means ideal, that of receiving groups of students at the same time. Their questions related not so much to their temptations and habits, as to their doubts and soul-struggles. With pathetic and tragic intensity they are wrestling with the problem of trying to reconcile the presence of evil and suffering with the goodness of God, with the divorce they see between religion and morals, with the harmonizing of science and Christianity as they understand it, and with the social crimes of the Church. These topics, which are generally of academic interest to the students of other countries, are of most vital personal concern to the students of Russia. Most of them are living in the zone of pessimism and despair. I met not one, but several students who were seriously contemplating suicide. Strange as it may seem, I had to go to Russia in order to understand most fully and vividly the mission of Jesus Christ. After the experiences of these recent days I can

understand as never before why He had to come among men and the significance of His word that He came to seek and to save that which was lost.”

We can hardly better conclude this picture of Russian experiences than with a moving letter written by a very young student afterwards:

“I longed to get to Mr. Mott’s lectures, but my means were such that there seemed no chance.\* Although the price of the tickets was so low, there was no possibility for me. I had no money to buy even a piece of bread, and wondered how I could ever get to the lectures. But Providence helped me out of my difficulty so that I was enabled to hear from Mr. Mott’s own lips the Truth which Almighty God has placed there. ‘Spiritual and Moral Powerlessness,’ I repeated to myself as I was standing at the window of the Library where the programme of the lectures was exhibited. I was so absorbed in my thoughts that I bent my head to the ground and under my very feet I saw half buried in snow and mud a fifty-copeck piece. At first I thought my eyes had deceived me, but no, it was real money. I was very glad, and at first thought I would buy some bread, but suddenly the words of the Gospel came to my mind, ‘Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.’ Bread I may get from every man, even those who do not believe in Christ. I said to myself, this money was sent to me that I should spend it for something good—to hear that advice which evidently will be most valuable and will put on the right path every erring Christian, including myself. Now said and done. I suddenly became conscious of having strong will-power; immediately went to a shop and bought tickets for the four lectures, for which I spent exactly forty-five copecks, leaving five for bread. Thus I was fed, body and soul.

“The remarkable thing that happened to me has so affected me that I have made up my mind to give up all earthly concerns and wholly consecrate myself, body and soul, to the service of Christ.”

\* Contrary to the wishes of Dr. Mott, those in charge of the arrangements for these meetings insisted on charging a nominal admission fee. This was in accordance with custom as the means of defraying the expenses of renting halls and of advertising. Dr. Mott and his helpers received no remuneration.

It would be difficult to discover any contrast more startling in the student world than that between the often blasé, over-intellectualized, sceptical groups of Latin and Slavic Europe, confident of corrosion of all religion by the acids of science, and the sea of dusky faces of Zulus, Kaffirs, Basutos, Fingoes, and members from other African tribes, who faced this leader of the World's Student Christian Federation at the time of his visit to South Africa. Hardly a tribe south of the Zambesi River was not represented in the conference at the Lovedale Institute, which is about 700 miles north-east of Cape Town and some eighty miles from the Indian Ocean. Some fifty tramped across a mountain range to come. It is interesting that in his own mind the parallels to his experience there were Yale and Oxford and Okayama in Japan.

Looking northward into the great continent still so largely at that time untouched, he gained a quickened realization of the fact that Africa can never be evangelized save by a large army of African teachers, catechists, and preachers to penetrate the uncounted tribes of the great continent. The keynote of his appeal to the privileged youth in the colleges that he visited was to give themselves, whether professionally or as laymen in their industries, to this supreme goal.

Sixteen years later Max Yergan wrote from Africa (August 18, 1922):

"In reference to the visit which you and Mrs. Mott made to South Africa in 1906, I am sure you will be interested in learning that among the most helpful and dependable native African friends I have is one Mr. Njokwene, instructor at Healdtown Institute, Fort Beaufort, South Africa, and vice-president of the Native Teachers' Association of the Cape Colony. He is one of those men one can never forget, being more than six feet tall and having a voice equally as commanding as is his height. His personality is one which makes a favourable impression upon almost any one. When I asked him, a few days ago, when he acquired his deep interest in the religious life of students, he informed me that it was during a visit which you made to his institution during your visit to South Africa, at which time he was a student."

We will now move on into the Mohammedan world of students, first of all in the pre-war Turkish Empire, from Constantinople through Asia Minor, Syria, and Palestine to Egypt.

Of these campaigns, as of those in middle and farther Asia, we can take only characteristic examples here and there among scores that could be recounted.

We will look first at one of the most interesting student centres in the world, then the Syrian Protestant College, at Beirut, now the American University. Its nearly 900 students, when he reached Beirut in 1911, were drawn not only from all parts of the Turkish Empire, but from Chinese Turkestan, the Greek islands of the Mediterranean, and from Nijni Novgorod in Central Russia to Omdurman in the Sudan, as well as from Syrian colonies in the United States, Canada, and Australia. The students included religiously

“... 128 Moslems, about 100 Jews, many Druses, and some members of the Bahai religion; and over two-thirds of the students belong to various Christian communions: 170 Protestants, 312 Orthodox Greeks, besides considerable groups of Greek Catholics, Gregorians, Armenian Protestants, Maronites, Roman Catholics, Copts, Syriac Christians, and Syrian Catholics. . . .

“During the six days I held meetings daily, the average attendance of which was about 650. President Howard Bliss told me that virtually every man in the college, both students and professors, had been at one or more of these meetings. The message was pronouncedly evangelistic. During the closing days, after-meetings were held, attended by hundreds of deeply earnest young men of different religions. All were astonished at the response. Before the campaign closed 142 students had signed their names, after prolonged and prayerful deliberation, indicating their solemn purpose to obey Christ, cost what it might. It will be of interest to read as examples how a few of many of these eager inquirers expressed their purpose:

“‘I resolve to go the way of Jesus Christ bravely and obey His teachings, and try to open up my mind and study His life and follow these by practical results.’

“‘I will try to follow Christ, to learn of Him and to obey Him, but oh! unfortunately how am I conquered and submitted to fierce temptation of impurity, and I seek Thy help.’

“‘I have decided to study this Christ more profoundly than ever.’

" 'I promise to follow the Light through the help of Jesus Christ.'

" 'I promise in front of God to follow, learn, and obey Jesus Christ as fast as I find the truth in order that I may know Him.'

"Never have I had such an opportunity to hold forth the claims of the Living Christ to ambitious young men of so many religions in one college, and in no foreign land have I found young men better prepared, more open-minded, or more interested in the message. It was deeply moving to face these throngs of warm-hearted, earnest students of the Moslem, Jewish, and Christian communities, and never can one forget the unmistakable evidences of the working of the Spirit of God in our midst."

From Beirut Dr. Mott plunged into Cairo, with its predominantly Moslem population. There he waged an intensive campaign for four days. The well-known Abbas Theatre, then the largest in Egypt, was hired for three days and at each meeting over 2,000 students were present, far exceeding the seating capacity of the building. Hundreds were turned away. The meetings were advertised to begin at five-thirty in the afternoon, but the crowds began to assemble as early as two-thirty. They were a blend of Moslems and Coptic Christians. In a vivid letter home Mott described the scene:

"Never shall I forget the sea of eager faces from the great area below to the uppermost gallery,—row on row of red tarbushes, and scarcely a European face. Although I had a brilliant Arabic interpreter, the knowledge of English was so general that the most telling points were usually understood and applauded before the translation was given. One characteristic of the Egyptian students which threw me off again and again was this practice of applauding most heartily the points which hit them hardest. At the last of these theatre meetings I invited all who wished to come to know Jesus Christ as an actual Saviour to meet me in another hall, several blocks away. Over 500 came to the place of meeting, where we had a memorable hour together. The Spirit of the Living God was unmistakably working in their hearts. I invited them to return to the same place the following day. An even larger number came. In these two after-meetings 400 students and over 100 former students gave

their names as indicating their determination to make Christ's purpose their own, to study Him in order that they might come to know Him, and to obey Him in order that they might experience His power. The last night in Cairo we held a meeting of carefully selected workers of different nationalities and different Christian communions, to take counsel as to how to conserve the impressions and develop the Christian student movement. This campaign must be regarded as a beginning, and not as an end. It has opened doors in a perfectly wonderful way."

The Arabic Cairo daily newspaper, *Al Mukattam*, thus described the same scene from its angle in the issue of March 10, 1911:

"The theatre was crowded to an unprecedented extent, every seat being occupied and the gangways filled to overflowing with people standing; a big crowd was left outside the theatre unable to gain admittance. . . . Dr. Mott spoke in English and Mitri Dewairy ably translated it into Arabic. . . . The immense audience remained listening one hour and twenty minutes with riveted attention, grasping every word coming from the speaker's mouth and clapping loudly as the speaker made his points."

We move on to India. In order to contrast experiences in the vast and challenging student field of India we select two illustrations, the first back in the time of Mott's second visit to that country, that of 1901-2. Writing on January 25, 1902, on the SS. "Victoria" in the Red Sea on the way home, he said:

"I had time for only nine evangelistic meetings at five student centres, but these were all memorable. As a rule the hall was packed with Hindus, Mohammedans, and other non-Christians. The attention, even in the case of meetings which including the after-part lasted three hours, was something remarkable. The power of the Spirit of God was manifested in an unmistakable manner. Of this there were evidences both during and following the meetings. At Calcutta, which, with its 12,000 university students and 30,000 schoolboys, is the greatest student centre in Asia, I had a series of meetings. Mr. Kali Charan Banurji, the most distinguished Indian Christian, presided and at the close characterized these meetings as the most helpful and

powerful gatherings of educated men held there in his day. In Bombay a spirit of strong opposition was manifested. At the time of my last meeting a counter-gathering was held by Hindus in the open square opposite our hall. To each man who came to our meeting a paper was handed on which were printed the following words: 'Victory to Hind! Resist every kind of temptation. Let every Indian say, "I will not give up my religion."' Moreover, a group of Parsee priests tried their best twice to break up the meeting. But notwithstanding all the disturbances and opposition within and without, it was one of the most powerful meetings I have had in the Orient. Although the results of these meetings in India were as large proportionally as in Japan and China, it is not wise to give out numbers in connection with evangelistic work in India and Ceylon until men have actually gone forward to baptism. To get men to make an open profession by baptism is far, far more difficult in India than in any other land where I have worked. To this end earnest efforts are being made to follow up these men."

The second experience is of a work on a very much larger scale, carried forward in India a decade later, during the journey of 1912-13, when he had the collaboration of Sherwood Eddy. They went through Southern, Eastern, Central, and Northern India.

"It was necessary," wrote Mott from the SS. "Ellora" then approaching Rangoon in January, 1913, "to utilize the largest available halls in the different cities, such as the Parsee Theatre in Madras, the Royal Opera House in Bombay, the Bradlaugh Hall in Lahore, and the Curzon Theatre in Calcutta. The attendance was confined to students and to a very limited number of graduates and other prominent members of the educated classes. Colleges in neighbouring cities were permitted to send deputations. Only those who had been provided with tickets were admitted. This ensured our having audiences composed entirely of the class at which we were aiming. The campaigns lasted usually five nights, and we had the remarkable average attendance throughout India and Ceylon of over 1,000 each night. . . . This is all the more striking in view of the fact that in all but two of the cities the meetings came just before the examinations, and in India examinations mean everything.

"Even more impressive than the attendance was the remarkable attention shown everywhere. When it is remembered that the audiences were composed almost entirely of Hindus, Mohammedans, Buddhists, Parsees, and the followers of other non-Christian religions, the proportion of Christians possibly never being as great as one in twenty, that we laboured under the serious handicap of being regarded as the emissaries of a foreign religion, and that we proclaimed the Christian message in the most direct and uncompromising manner, it would be impossible to explain the wonderful attention and responsiveness of the audiences on any other ground save that the Living God Himself was striving with the hearts and consciences of men.

"It is a common experience in India for students to get up and go out in the middle of an address, and the fact that there was so little of this was commented upon again and again . . . There was active and even organized opposition in different centres . . . Experience shows that where there is opposition the minds of the students are awake to the real issues. Whenever an after-meeting was called invariably large numbers remained although the invitation to stay was so expressed that to do so implied serious interest or concern.

"After much reflection and discussion with those most familiar with Indian conditions we decided to ask all students who might wish to become inquirers to indicate the fact by the three-fold promise: (1) to make a thorough study of the Gospels; (2) to pray daily for guidance and courage that they might discern and follow the truth; (3) to obey the truth as fast as reason and conscience told them that they had found the truth. By the time Eddy and I finished our work in India, 1,578 men, nearly all non-Christians, had in the most open manner put themselves on record as making this decision. The great problem in this land is to carry inquirers on to the stage of baptism. This is a far more difficult process here than in any other country, save in certain other parts of the Mohammedan world. I met missionaries who after twenty-five years' labour had not seen an educated Indian baptized. It was most encouraging, therefore, to learn before we sailed from India that already six of the inquirers had been baptized, that at least twenty others had definitely decided to take this step, and that many more were being definitely instructed with the hope that they would soon



press on to baptism. Even these beginnings represent more than would many hundreds of baptisms among the students in government and other secular universities of Europe and America, or in certain other parts of Asia."

We sail on to China and take an entirely different period, that of 1905-6. In relation to the meetings there the author has the benefit of the first-hand experience of Fletcher S. Brockman, who organized the meetings for Mott at that time.

"I do not think," said Mr. Brockman in our talk, "that in the whole history of Christianity anything has happened as it did with the literati of China after the change of 1905-6 to a modern educational system. Before that time China was the China of four thousand years ago, China of the time of Ur and of the Chaldees. The literati held completely aloof . . . At that time one of the ablest missionaries said to me, 'It is more than one hundred years since Robert Morrison came out, and I do not know that more than a dozen literati have become Christians.' Greatly daring," Mr. Brockman went on, "we took a terrific risk and hired a great new theatre of four galleries in Canton, capable of holding at least 2,000 students. As students had never before been to evangelistic meetings or heard Christian addresses, we greatly doubted whether we could fill such a theatre but decided to risk it. The Governor of Canton agreed to preside. In the hope of getting a good attendance we unwisely issued some 4,000 tickets. When I arrived at the theatre with Mott we found it locked. We could not get in. The police had been called out. Every seat in the theatre was packed with students and 2,000 were standing outside threatening a riot if they were not allowed to go in. We got in and went with the Governor to the platform. Mott spoke for an hour and a half, with an interpreter, to this entirely non-Christian audience. At the end there was complete silence. Not a man flicked an eye-lid, and Mott turned to the Governor and asked, 'What do they want?' 'Another address,' he replied. Mott immediately rose and spoke for over an hour on 'Jesus Christ, the Hope of the World' and again sat down. The great part of the audience remained seated. 'What do they want?' Mott asked. 'Another address,' replied the Governor. Mott then rose and spoke on the Christian life. We went on from Canton to other centres.

Similar experiences took place. You can to-day go all over China and find thousands of literati, now prominent men in the life of the nation, who are Christians because of what Mott did at those meetings. It is my conviction," concluded Mr. Brockman, "that but for the World War China might have become Christian within a generation. Unfortunately the World War stopped that. We were deceived ourselves and had deceived them in thinking that we had any Christian countries. The paganism of Christendom checked the whole Christian movement in Asia."

A colleague who was at one of these meetings has given a picture of one of the series, that held at the ancient capital, Nanking:

"I recall," he writes, "a great meeting held on the campus of Nanking University during the year of the Centenary Celebration of Robert Morrison's arrival in China. Dr. Mott gave one of his powerful messages. He had as his interpreter a youth who had just turned twenty-one, who was destined to be the Honourable C. T. Wang, Foreign Minister of the Central Government of China. At that time a price was on his head as a dangerous revolutionist, but he went to Nanking to render this service. He was and is a great orator and translated admirably, but as I sat in the back of the audience I said to myself, 'Nothing can happen this afternoon humanly speaking. How can the spirit of this message get across through interpretation?' But as the time went on, we were all borne aloft into the spirit of the occasion and, before the meeting and after-meeting were through, scores of students had given their lives over to the influence of Jesus Christ. I can only explain it as an evidence of the power of God's Spirit working in answer to surrender of the speakers to be used of God, whose power was set free through prevailing prayer of faithful intercessors."

The message delivered and the methods, both of preparation and of following up of these campaigns, will be described in the following chapter. We must confine ourselves to three more descriptions of meetings out of scores that lie before us and clamour for admission to these pages.

Travelling northward in early 1913 into Manchuria, through Korea, Dr. Mott found at Mukden, the capital city,



MAT SHED, ERECTED BY THE MANCHURIAN GOVERNMENT, IN WHICH DR. MOTT IS ADDRESSING 5,000 CHINESE STUDENTS AND TEACHERS

On the outside may be seen the overflow, and, in the distance, the walls of Mukden



RECEPTION OF THE WORLD'S STUDENT CHRISTIAN FEDERATION CONFERENCE AT PEKING, 1922, BY THE PRESIDENT OF THE CHINESE REPUBLIC

Dr. Mott and his interpreter conveying to the President the felicitations of the student delegates from over thirty nations



that the Governor had on his own initiative undertaken the entire cost of setting up an enormous building made of thousands of mats, and he arranged with the educational authorities to liberate the government students so that those who wished might attend. The meetings were on Saturday and Sunday. The Chinese students began to arrive hours before the meetings. Sunday's meeting was prolonged to nearly three hours, with the consecutive addresses with which we are now familiar. In that one meeting 713 men signed inquirers' cards promising to read the Bible and pray to God daily, while 412 of these same men signed additional cards expressing their earnest and serious desire to begin immediately to follow Jesus Christ as Lord and Saviour. Mr. Sherwood Eddy was simultaneously carrying on a parallel series of meetings in other centres, also with crowds of students clamouring to hear.

A writer, Robert E. Lewis, describing a meeting in Seoul, Korea, early in 1907, gives us a very vivid picture:

"We reached the ascent to the hall (in Seoul); we saw the elegantly costumed yangbans, nobles, and students grouped about the buildings and on the slope. And still the people came! At two o'clock the speaking began in the overflow meetings, as well as the singing in the great hall. Six addresses in the open air were not enough to satisfy the people. One thousand in an overflow hall listened to Messrs. Morse and Brockman, and from thence I attempted to get into Independence Hall, but it was like plunging the line in football. At length I was hauled in by a strong arm reached down from above. What a scene! Mr. Mott was in the midst of his address on the power of Jesus Christ; beside him as interpreter was the slight, lithe frame of H. E. Yun Tchi Ho, ex-Minister of Education (Vanderbilt University); before them was a mass of 3,000 men sitting on mats on the floor so close together that there was no room to move or change position. The windows were packed, and back from the three entrances large blocks of people were straining to hear. The short, incisive sentences were translated into musical Korean, the audience was a sea of fast-fixed eyes, the speaker had reached the conclusion of his powerful two-hour address; the appeal was made, reiterated, explained, emphasized—and then one by one 200 and more men rose and

stood in the presence of their sitting nationals as evidence of their desire to accept Jesus Christ. It took nearly half an hour to persuade the rest of the audience to go away, but at length the inquirers were down near the platform and the room was somewhat quiet. The speaker then brought himself into more intimate relations with the 200, and gave them detailed instructions."

A number of different evangelistic campaigns in Japan present us with similar experiences. In the autumn of 1901, after a ten-day campaign in Tokyo, Mott went on to a number of other cities. He thus in a letter home describes his experiences in Kyoto and Okayama:

"I first went to Kyoto, the head centre of Buddhism in Japan. It is said that there are not less than 10,000 Buddhist priests in this city. It stands next to Tokyo as an educational community and is a much more difficult place to move. During three days' meetings 173 young men decided to become Christians. Osaka, the commercial metropolis of the country, was the next field of labour. In that place within two days 275 young men were influenced to become disciples of Jesus Christ as Saviour. At Okayama, which is also a large student community, we had a most remarkable student meeting. This was the only one held in the place. Not only was the hall packed to the utmost limit, but beyond the doors and ten open windows stood crowds of students listening intently throughout the entire meeting. In this one meeting 209 young men decided for Christ. It stirred the city to the depths. The last place on my regular schedule was Kumamoto, which is without doubt the most conservative student city in Japan. There, however, in two meetings 211 young men decided to become Christians. Moreover, I was invited to give a lecture on 'The Influence of Christianity among Students throughout the World,' in the government Higher College before all the students and professors. This, together with the similar privilege I had in the Higher College at Sendai and in the Imperial University at Tokyo, is regarded by the missionaries and the Japanese Christians as most significant and encouraging. Nothing of the kind would have been possible when I was in Japan before. In fact this is the first time that the doors of these places have been opened for such a purpose. The

evangelistic meetings in all the cities have been the most fruitful I have ever held. During less than three weeks devoted largely to this work nearly, if not quite, 1,500 young men have decided to become disciples of Christ, of whom over 1,000 were students. A few were teachers. I employed conservative and thoroughgoing methods. Special time was given at the close of each visit to conference with pastors, missionaries, and Christian teachers and students on how to conserve the results and how to carry forward the work."

We have now passed from America through Britain and many parts of Europe, through the Near East, North Africa and South Africa, India, and the Far East. We have seen many thousands of students of most of the nationalities of Europe, the principal races of the East and of Africa, sceptics and agnostics, Mohammedans, Hindus, Confucianists, and Buddhists, with their lives completely changed through a definite act of the will in accepting Jesus Christ as their personal Saviour. If we went through those areas to-day we should discover in each centre men at work, whether professionally or in industry, in commerce or government service, whose life-aim was transformed in those meetings and has been steadily pursued since. It is difficult to see how these transforming and enduring effects can be explained apart from the real presence and power of the Holy Spirit working through human means. At the end of one of his tours Dr. Mott asked of himself the question, "What have been the causes of the success with which God has blessed this tour?" He then proceeded to catalogue them in terms that apply with equal truth to his other campaigns through which we have witnessed the miracle of changed lives:

"In the first place, we would mention the financial co-operation of the men and women whose foresight, Christian spirit, and generous assistance made the tour possible. Another factor has been the willingness of our colleagues at home, who were already heavily burdened, to assume, with great unselfishness, the additional responsibility for our work in America. Record should be made also of the long years of patient and self-denying seed-sowing by the missionaries in all the fields visited without which there could have been no such large ingathering. Emphatic reference should be made to the remarkably thorough

preparation made for the tour in different countries, as well as to the strong co-operation rendered during the tour, by leading workers among students in the different countries, and by the various local committees which they enlisted. The most efficient cause, however, has been the work of the Spirit of God as a result of the prayers of friends and workers all over the world. This volume of prayer has increased as we have gone from land to land, so that before the close of the tour we had received letters indicating that our work had a place in the prayer life of men and women all over the world with whom prayer is not self-suggestion, or a superstition, but a great reality.

"Time after time," he concluded, "have we stood before the walls of difficulty, opposition, and peril which were, so far as men could judge, insurmountable, and have seen them fall to the ground in such a marvellous manner as would be totally inexplicable apart from the almighty unseen forces of the Prayer Kingdom being wielded on our behalf. The work of this tour, then, has not been in any sense the work of one or two during twenty short months, but rather that of a world-wide circle of 'labourers together with God' reaching through the long years. Some men have planted; others have watered; *God Himself has given all the increase.*"

It would be difficult to sum up this remarkable experience better than was done by Dr. Mott's old colleague, C. K. Ober, after listening to a report on the response of students in Asia to this presentation of the Gospel:

"It reminded me of the return of Paul and Barnabas and Paul and Silas from their first missionary expeditions, when they reported what God had done through them among the Gentiles. It was the greatest apologetic and demonstration to which I have ever listened of the dynamic of the Gospel, and must have been a tremendous rebuke to men, if such were present, who have been committed to the rationalistic or pessimistic view of evangelism."



## CHAPTER X

### WORLD EVANGELIST TO STUDENTS

#### PART 2. THE APPROACH TO YOUTH AND THE MESSAGE

It seems paradoxical, after watching the intensity with which Mott gives himself to the delivery of his message to students in the great meetings of his campaigns, to say that what happens in preparation for those meetings, and the intensive educational work carried on afterwards, is in his view of vastly greater moment than what he says at the meetings. In the meetings he puts in the sickle, but there could be no reaping had not the fields been tended for months or years beforehand, and were not the harvest garnered long after he has gone.

Months before going into a university or a group of colleges and universities, he sends letters to the student leaders there, outlining the preparation that he wishes them to make. The author has before him, among others, a letter of about 4,000 words sent in 1902 to Australia, describing the preparations that he would wish made before his campaign in Australasia during March and April of the following year. The first impression is that he went with too meticulous care into detail. Dr. Mott's own experience, however, is punctuated with painful lessons of the disastrous consequences of either inadequate or wrongly directed preparation.

The first thing in preparation in a given university is to fix a definite date, with exact times of meetings, and to pin down and defend the date from all competing gatherings. This is a task in itself, for in every university social affairs, such as dances, athletic group meetings, dramatic, scientific, and debating societies, gather to their meetings precisely the men to whom Dr. Mott has always wished to appeal. It is futile to talk to those whose life-decision is already made, or to the emotional folk who drift from this meeting to that conference.

The next stage is to book very definitely the best available hall, preferably the central place for great university functions. After this steps must be taken to secure, well in advance,

men to preside at the successive meetings, leading personalities whose standing is such as to inspire confidence in the athletic or scientifically minded or artistic undergraduates who normally fight shy of such gatherings. An important preparatory step is to enlist the interest and co-operation of the college periodicals that often determine the attitudes of the undergraduates. It would be difficult to overstate the influence of such papers as the *Isis* in Oxford, the *Yale News*, or the *Princetonian*. A good example is the *Isis* itself. For decades the article in each number of the *Isis* under the heading, "The *Isis* Idol," has continuously made fun of those about whom it writes. It was a brilliant achievement to capture that column for Mott in advance of his coming. The article began as follows:

"Mr. John R. Mott"  
(Yale and Cornell)

"It is not often that the *Isis* idolater is called upon to make his prostration before a real prophet; and the novelty of the situation may excuse some slight embarrassment. For the salaam is generally performed with a gravity that is distinctly mock, and real appreciation is usually expressed only by irony. It is hard to break through inveterate habits, or to give expression under such conditions to an appreciation for a great man and a great achievement."

The article then went on to a very able and succinct account of his service to students around the world, and the background from which he came.

Where, as for instance in the Balkan States and most of the Asiatic universities, there has in the earlier days been no such university periodical, a similar approach is made to the secular papers. Other advertising material is of high importance, whether small circulars, a date blotter for the desk giving prominence to the Mott dates, handbills, or cards of invitation. These need to be prepared with sensitive feeling for the susceptibilities of the students. Henry Drummond, whose influence on Mott in this as in other ways was lasting, told him that he never allowed any printed matter about himself to go out into any university until he himself had passed it.

The author has before him a survey made by one of the leaders among the Swiss universities in 1911, in which the venomous, sustained attacks made on Mott in numerous periodicals

in the university cities are traced to unwise adulation of Mott in advance. A pamphlet about Mott, circulated in advance through the universities, well written in itself, bore the title *Quelqu'un*, or "Some one." This suggestion of "here comes a personality indeed!" was seized upon derisively by the communist intellectuals. Dr. Mott has always remembered one sentence Henry Drummond said to him, "If you fish for eels you catch eels; if you fish for salmon you catch salmon." He has therefore always emphasized that appeal should be made to the strongest type of men, with not only the right language, but the right silence.

Another element in preparation, and one on which all these others depend, is that of enlisting men for months in advance, for planning, for working, and for prayer. These groups, he urges, should be gathered into training classes in which they honestly face the task of the campaign and prepare to multiply contacts in its favour throughout the whole university. In that way momentum is gathered all the time. To these groups he has been in the habit of sending at one time and another such books or pamphlets as Henry Clay Trumbull's *Individual Work for Individuals*, Austin Phelps' *The Still Hour*, or his own pamphlets on *The Morning Watch* and *Bible Study for Personal Spiritual Growth*. This strengthens the spiritual life of the workers, lifts their faith, nerves their courage, stimulates their zeal, and creates an atmosphere of sacrificial devotion.

He urges the student Christian leaders in the university to invite back for the campaign, and in advance of it even, graduates who have been workers in the past, and who can bring the prestige of their achievements, whether in athletics or other spheres, to bear in personal work on the new generation of students.

All these workers help in the crowning element of preparation, that of summoning people to prayer for the campaign. Ransacking his correspondence files across the years reveals that at least ten times as many letters have been written asking for prayer as for money. He has always had a long and ever expanding list of personal friends who believe in prayer and are, as he puts it, "as reliable as the North Star." He puts approaching campaigns upon their hearts. Out of a multitude of examples we might quote one letter sent to George Thompson at the University of Belfast, Ireland, dated from Delft, Holland, in February, 1912:

"I would emphasize especially the following points:

"1. Between now and the time of the mission seek to make the daily prayer meeting a real and growing force. Let those who are to guide this service of intercession take sufficient time to prepare themselves to be conductors of the mind and impulses of God. My hope is that this meeting will grow quietly not only in size, but in grasp of faith and in intensity of spirit.

"2. Get the members of your union each to try to enlist the prayers of others by means of personal requests made in conversation and by correspondence. It will be well to correspond with the parents of students in many cases, to enlist their interest in this most vital way. In connection with a mission which I had in a western university in America a few months ago we had prayers from home circles of between 400 and 500 students. It meant more than we could possibly anticipate.

"3. Look over the list of old members of your union for the last ten or more years and select the names of leaders and others who were particularly active in spiritual activities, and send a special request to them to pray. I wish, moreover, that certain of them could be induced to arrange their work so as to come to Belfast and be with us during the days of the mission. In choosing men whom you would invite for this purpose you would naturally select those who could touch different faculties and different groups of students. To have the work accomplished which we desire, we must permeate the whole student community with the offices of true friendship.

"4. Let us widen our thought to think of men and women whom we know who have been particularly faithful in intercession, and who have the strongest convictions on its indispensable character. We all know here and there an individual who has come to look upon this as the most Christlike service which Christians can render. . . .

"5. Seek to multiply the number of members who come to feel, accept, and discharge their responsibility during the days of the mission in the way of visiting their fellow-undergraduates to draw them to the meetings and discussions, to bring them to me for conversation about certain questions which I shall raise in my addresses, and above all, to deal with them directly themselves with reference to the supreme

claims of Christ and with reference to decisive action regarding these claims as presented in public address and personal interview.

"6. This leads me to emphasize that our object should be, and is, nothing less than that of the definite conversion of students. I use this word in no cant or hackneyed sense, but in the most vital sense. We want men to turn from their own ways to the Living Christ, to come under His sway as the only Saviour and Lord, henceforth to do His will and not their own. In other words, we want something besides a great public demonstration: we want a deep, all-pervasive, and even revolutionary work wrought by the Spirit of the Living God. To this end we must have the co-operation of as many students as possible in the manifestation of true friendship and in the ministry of intercession.

"7. I cannot well overstate the importance of our cultivating in time large expectations from God. I do hope the faith of your members will not rest upon anything which I may do or say, and not upon the thoroughness of the advertising and organization—indispensable as all of this is, and pleasing as it is to God,—but upon the Living and Almighty God Himself. To this end it will be well for the members to give themselves much in their quiet hours between now and the time we meet, to unhurried meditation upon God Himself—His character, His resources, His ways of working, His wishes. This will change us all, and will make possible the generating of an atmosphere of belief in which not only we, but also our fellow-students, will be able to see and understand spiritual things, and in which they will be responsive to what they see and hear."

Dr. Mott's preparation of himself is, of course, continuous. His immediate preparation involves knowledge of the student life in the particular university to which he is going. Months ahead he asks for such literature regarding the institution as is available, and for letters replying to a whole sequence of questions about the life of the students. We give as an example a part of one letter written in preparation for his visit to Belfast and Dublin in 1912:

"It is desirable that I be put into touch with the situation in each centre as much in advance as practicable. To this end I make the following suggestions:

"1. Send me the calendar, catalogue, or whatever the document or documents may be termed, which give the history of the university or college, its organization, its list of professors and instructors, its courses of study, etc.

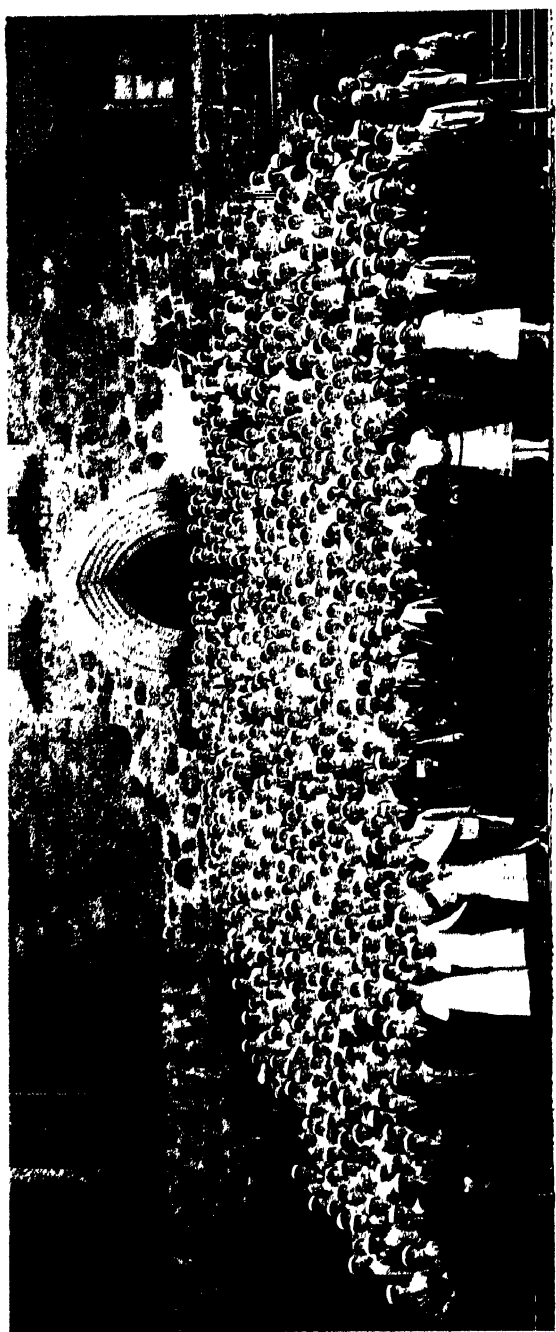
"2. Send me any handbooks or booklets which describe the student organizations, societies, activities, and customs.

"3. Send me a classification of the students, giving the number in different years or classes, and other classifications, such as religion (Protestants or Catholics), nationality (Irish, British, Orientals, etc.), faculty (Arts, Law, Medicine, Theology).

"4. Ask two or three of the most discerning and experienced leaders or workers in each city which I am to visit to write me a somewhat extended memorandum covering such points as the temptations of the students; the attitude of different classes of students toward Jesus Christ, the Church, and religion in general; the prevailing forms of doubt; influences adverse to the development and maintenance of genuine Christian life; the favouring and most helpful influences and factors conducive to the building up of Christian faith and character; the attitude of the professors toward religious questions and toward the Christian student movement. The more frank and detailed these statements are, the better.

"5. Let me also have a statement regarding the student Christian union or association in each centre, describing its activities, its size, its most difficult problems, its standing and influence in the student community. In this connection let me know about the opportunities and plans for promoting Christian social service on the part of students. Let me know also about the missionary interest and plans."

In this way he acquires an intimate knowledge of conditions. Immediately on arrival he gets into touch with the president of the student Association, or a small group of leading students for private talk in which he cross-questions them and they share their concerns and hopes. The next step is to secure time for meditation and for further work on his addresses. While he carries with him outlines of certain addresses that have been used in other parts of the world, he never gives them in the same form twice. Take, for example, an address on overcoming temptation that has proved itself universally valid.



DR. MOTT SURROUNDED BY CHRISTIAN STUDENTS OF FINLAND AT THEIR NATIONAL  
CONFERENCE IN ABO, 1926





The general scheme of it may be the same everywhere, but illustrations in it that may be tremendously apt in Harvard or Edinburgh would be inept and even ridiculous in Bucharest or Bombay or Tokyo. This process, then, of orienting himself with the psychology of the group he is going to face, and shaping his material in the light of it, calls for concentrated, unbroken time. Still more time is needed both for private prayer and for enlisting others in prayer among those whom he meets. He then needs to recruit colleagues who are to co-operate with him in the campaign. Sometimes a university in America or Europe may have thirty secret fraternities, or in Britain or elsewhere clubs, the doors of which may be opened to men who can go in and talk with them. Visiting graduates, delegates brought from other universities, and leaders of the national student movement can be used to great advantage in such work. All this opens fresh rivulets of interest that flow into the central stream.

Illustrations of the preparation that we have been describing might be multiplied. We will confine ourselves here to the record of one campaign in the University of Copenhagen, Denmark, in 1899. This university, then having some 2,000 students, of whom a quarter were studying law and another quarter medicine, brought together the most largely attended series of student religious meetings held there or indeed on the continent of Europe for many years. In a number of the meetings students stood throughout the entire period, and although the speaking was through an interpreter, attention was intensely close; and this in spite of the distractions of the large city, and the great prevalence at that time of indifference or definite scepticism.

“What was the secret of it all?” asked Mott in a report letter home. “I find it in a few simple yet important circumstances which might be utilized in nearly all universities. First there was one man, Count Moltke, who had a vision of the possibilities of a series of university meetings under the mighty influence of the Spirit, and who had both the faith and the persevering working capacity to face patiently and overcome prayerfully the many difficulties which always gather in the path of any really good work. Then this man and those associated with him planned and worked for a large result. They did not simply guide on the past, and

argue, 'We have always been able to accommodate our meetings in this small chapel, why go to the trouble of getting that large concert hall?' Or, 'We have never gone to much expense in advertising, why do so now?' In Copenhagen the meetings were in places where students not already interested would be most likely to go, and they were not disappointed. Much was also made of printed advertising. It showed head work and generous yet not extravagant use of money. The advertisements were always attractively printed, wisely varied, worded, and adapted, and properly distributed. In addition to using the press, both secular and religious, not less than twenty-one pamphlets, leaflets, sheets, and tickets were printed, and each had its specific purpose and its advantages. Another thing was done which can and ought always to be done. The forthcoming meetings were laid on the consciences of the most spiritual people not only in the city where the University was located, but also throughout Denmark. From sympathetic hearts and interested circles all over the land there went forth intercession on behalf of the work at Copenhagen. I soon found, therefore, that my mission was a matter of interest and concern to all classes. One day a poor mother from a village came to the city to see me and unburden herself with tears on behalf of her only son, a student in the University, for whom she had been praying for years, and she had heard by letter that he was under conviction as a result of my meetings, and was coming to see me for further light. The next day I was summoned to the royal palace by the Crown Princess, who had learned of the meetings and who in the half hour's conversation showed a deep interest in the student movement and assured me of her constant prayers."

Follow-up is as vital as preparation. Repeated tragic experience has proved to Dr. Mott that this must be instant. On the night of the last of his meetings in a campaign he will often be wrestling for hours with students individually. Men who have travelled and worked with him for years have told the author that it is only at the end of such personal interviews that they have seen him completely spent.

"The only times," said a friend, "that I noticed Dr. Mott particularly fagged were during the days of evangelistic

campaigns in the great educational institutions of the world—Oxford, Cambridge, Glasgow, Yale, Princeton, Cornell, etc., not at the close of addresses, but after hours of personal interviews which ran up till midnight, where he was dealing with the sins of students. It was not the late hours—he was used to them—but it was the carrying of the load of the sins of others: ‘Knowing in himself that virtue had gone out of him,’ this wilted his body and burdened his mind and heart.”

In the nature of things it is impossible to give any record of what happens in those intensely intimate talks. One description quite separated from a campaign throws a little light on this matter. It was given to the author by one who was for years Dr. Mott’s private secretary.

“One day there came to our office a young college student. He came from a city some hours distant, and he was troubled with urgent personal problems which he had brought to Dr. Mott for solution. He had made no previous appointment and was disappointed to learn that the morning hours would allow of no interruption for the hour’s interview which he thought was so pressing. However, I promised to do all in my power to get him a brief interview in the afternoon if he would return after luncheon. It was exceedingly hard that day for Dr. Mott to fit in even a few minutes, but he could not resist this call for help, so he crowded his schedule to make room for it. The youth was very much disappointed when he returned, to find that he could have only ten minutes. He pleaded that he must have at least half an hour. However, he eventually yielded to the inevitable and went in at his appointed time, with admonitions from me not to exceed the allotted time. I was rather amused, therefore, to see him coming from Dr. Mott’s private office at the end of seven minutes. It was clear from his attitude that he had got satisfaction, and he returned to his college with a new outlook. What had happened and what was said in those seven minutes, no one but Dr. Mott and the young man know. But those of us who have seen Dr. Mott in action can guess. He had not passively listened to the detailed story of the young man’s problems. Rather, by a few pointed questions, he had got to the root of the matter, had diagnosed the case as quickly as would a skilled

physician in the case of a physical malady; he applied the right principles to fit this case, discovered through a lifetime of experience in dealing with men; pointed the young man to a few definite steps he must take to solve his own problems; sent him out, not with detailed instructions, but with the principles of life well in mind, with a new faith in himself and his ability to win through; with the assurance, after a word of prayer, that God would work with him to the accomplishment of his highest and best, if he would obey His laws and trust in his Saviour for help and guidance. One marvels that such a change in a youth's attitude toward life could be accomplished in seven minutes. Such ability to get at fundamentals and to apply the right principle was what enabled Dr. Mott to deal with the hundreds of students who sought him for interviews during each of his evangelistic missions to colleges. Although usually the conference had to be limited strictly to ten to fifteen minutes, there was no sense of hurry, no lack of thoroughness, no failure of results, as is testified to by the changed lives of thousands all over the world. The General Committee of the World's Student Christian Federation had been meeting at Nikko, Japan, in the spring of 1907. As we were boarding the train, a young Japanese sought me out and asked, 'Is it true that Dr. John R. Mott is in this party?' When I replied in the affirmative, he said, 'May I have the privilege of speaking with him? I was led to Christ by him when he was in Japan on his previous trip.' I knew this would bring joy to Dr. Mott's heart, so I hunted him up and was a glad witness of this reunion of this spiritual father and his spiritual son of another race."

Out of his continuous experience with students in many lands, he has assembled a body of definite advice which he passes on to others, on making the life-decision to follow Christ. To put it briefly, his advice is, first, "Burn the bridges behind you. Abandon decisively everything that reason, conscience, or experience shows to be questionable." Following that advice unnumbered men have gone to their rooms and torn down and burned suggestive pictures from their walls. Secondly, "Build up a life-habit of studying the Bible." His pamphlet on *Bible Study for Personal Spiritual Growth* concentrates his practice and precept on that subject. With this

habit he directly associates the practise of the Morning Watch, handled in the pamphlet with that title, together with one on secret prayer. The necessity of instant sharing of fellowship is the next principle, and warning against inevitable swift reaction from decision, and the fact that a man must not be in despair if he finds that he has given way to temptation but, with redoubled vigilance, earnestness, and prayerfulness, profit by the experience.

In answer to the author's inquiry as to whether he finds in these personal interviews that the needs of men are similar everywhere, or if not, in what respects they differ, Dr. Mott says that, in his experience, while men differ in personal temperament and in cultural or spiritual or occupational background, in essence their need is everywhere fundamentally the same. Man everywhere feels the need of a power infinitely greater than his own. The exact nature of the questions depends to some extent on the subjects of the addresses at the previous meetings. The majority of questions, the world over, have been on the secret of liberty, of victory in overcoming temptation, in facing and conquering incitements from within and without to do wrong. These naturally lead to questions on the reality and the sufficiency of God as the great central factor in the transformation of life. This type of question has emerged quite as frequently in non-Christian as in Christian lands. These two lead inevitably to a third order of inquiry on the part both of Christians and of non-Christians, as to the efficacy and power of prayer, and as to sound methods of prayer. Multitudes have wished for guidance on the meaning of their own lives, how to invest life, how to know duty, and the principles by which to determine life-service.

In the midst of all this uniformity of need, however, some striking differentia emerge. In some cases these are differences as between one period and another. For instance, in the nineteen-thirties, questions asked by students in the United States of America revealed an intense awareness of the injustices, inequalities, and iniquities of our present industrial system and social order, and a poignant desire to discover what are the implications of the Gospel in relation to it. That awareness was almost completely absent forty years earlier. On the other hand, far back in the days of the autocracy in Russia, he found that these social problems were burning questions among students. It will give actuality to this state-

ment to present here three intense letters sent to Dr. Mott in 1909 when he was in Moscow and St. Petersburg.

From a woman student of Moscow:

"With great confusion I address myself to you, asking you to help me—to help me to become clear in a question which torments me very much. For five years I have been engaged to a student. We could not marry till now for the following reason: My mother is a very religious woman, she was badly disposed towards this student, has much wept, and fears his acquaintance because he is a revolutionist, and, according to her opinion, he is an injury to our family, especially to my sister who has been put into prison, but has been delivered out of it and now she is under the observation of the police. Often Mamma, sobbing, addressed herself to the priest who is her confessor (and who gave her Holy Communion). Once he called me and said to me strongly: 'Leave him, otherwise you will be unhappy.' Soon after that this priest died. I have struggled for a long time. I went to the war as a sister of charity, and this student, wishing to smother his sorrow, began to work with energy in his party, and at last he was arrested and sent for five years to Siberia in a very retired place. He there languishes, already two years, and still must stay there for three years. Teach me, Dr. Mott, where is the truth. I feel that it is my moral duty not to leave this man who is deprived of everything, and at the same time the words of the dead priest and Mamma's sufferings put me into a state of perplexity. What is the truth here? How would Christ look at this question? Excuse me, but that is torturing me!"

From a Russian medical student:

"I wish to know on what your faith in God is founded, and how, precisely, you are believing in Him. For it is, of course, impossible for you, an educated man, to believe in the same way as our simple people believe, that there, somewhere in Heaven, sits on a throne a King-God, who created the world in seven days out of nothing; i.e., to believe in the existence of some real person. Or, perhaps you believe in something that is higher and that cannot be explained and is not scizable, which is in the soul of every man and can be called his God. But is it possible for a

human mind which requires positive proofs in everything to believe in such an unexplained being whose existence cannot be proven? At least, I cannot do that. And then another question: How do you understand Christ? Do you look at Him as at a man, although very remarkable, but still a man, or as at a super-man? And is He precisely that God, or do you believe in another God besides Jesus? If you really wish to give us bread and not stones you must answer my questions and explain to me what I don't understand."

From a Jewish student:

"You know, of course, through what hard experience Russia has recently passed and is passing still. Take the newspapers—every day some execution. Are not 'Christians' doing the hanging? Go to Moscow to the Butyrskaja Zastava; there you will see an immense prison. It is not pickpockets and robbers who are languishing there, but men who have committed no other crime than that of having risked their own freedom for the freedom of their nation. But for the greatest part they are not Christians—they fear the word 'Christian.' If they were free at present they would not go to hear your conference if they saw on the notice the word 'Christian' Association. But are they not following Christ by their conduct? Do they not share His fate? Would not Christ Himself be thrown into prison with them if at present He should begin to organize large meetings in order to fight against the official Church as He did 2,000 years ago in Palestine? It is necessary in our country to re-estimate all values; everything with us is upside down.

"After having read this letter please destroy carefully my signature, because if by chance this letter with my name should escape from your hands and should fall into the hands of others, . . . so it would be quite enough for 'Christians' to put its author into prison for an indefinite time."

In the European, and especially the North European lands, like the Scandinavian countries, Holland, and Germany, he was met by a range of questions that would have seemed in the United States abstract and philosophical. In a letter written to a friend from Stockholm, Sweden, on February 19th, 1909, after describing wonderful meetings of 1,000 to 1,400 students, he adds:

"The night before I left Copenhagen, between eleven o'clock and one o'clock at night I had over thirty students come to see me who did not believe in the deity of Christ, but who wished so to believe. There in the dead of night we had a wonderful time in which Christ manifested Himself as the ascended and living Lord."

Conversely, in the lands of Latin America, the low level of Roman Catholicism prevailing generally resulted in the naïve view which undergraduates expressed to him, for instance in a memorable meeting in the theatre at Havana, Cuba, crammed to the doors with students who said, "You do not talk religion to us; you talk to us of our need and Jesus Christ being ready and able to help us."

The common denominator of all his hand-to-hand work with students he finds in the relevance of Christ to the lives of men everywhere. To Dr. Mott no other argument or evidence as to the universality of Christ is so convincing as his experience in mediating Him to youth in so many areas of life, among many nations and races, against so many differing backgrounds of cultural and religious upbringing; and finding Him and Him alone everywhere making men able to live victorious lives.

Completely spent as he is at the end of such interviews, and far into the night as he and his colleagues may have worked, he calls them together and talks to them in somewhat the following way:

"'Satan cometh immediately and taketh away the word.' Immediately," he repeats, "that is to-night. You are tired. I am possibly more so. Nevertheless this is the most important meeting of the whole sequence; we must, therefore, gird up the loins of our minds. It were better I had never come than that we should miss this point. Here are things that it is instantly essential to do, and to begin to-morrow morning. First, befriend all these new converts, whatever time it takes. Organize them into groups. Follow the leads that these meetings have opened up. No man can be too busy or important to re-shape his plans in order to lead such a group. Arrange to have lectures in the next weeks by people of prestige and power on such subjects as modern science, philosophy, ethics, present-day problems—all in relation to Jesus Christ, for these are the problems that will



baffle men when they start living the Christ life among their fellows."

After a campaign Dr. Mott has the custom of sending letters over the backward track—intimate letters to the officers of the student movement within the university visited, others to the national student movement secretary, enlisting his co-operation in giving counsel, and exhorting him to take advantage of the rising tide and to launch campaigns in other places. He also sends report letters to those who have been praying all over the world, cheering them with the news of the triumphs of faith, and enlisting their further prayer on behalf of those who are newly trying to live the Christian life.

A letter from Hankow on March 10, 1913, outlines something of the work of follow-up involved for those left behind, through the extraordinary number of students, running up to 900 in some cities, who had signed their names to signify that they had come to three resolutions:

"(1) To make a thorough study of the Gospels, not only in private, but also in attendance upon a weekly Bible class until the end of the college year; (2) to pray daily to God for wisdom and courage to find and follow the truth; (3) as soon as reason and conscience permit, to accept Jesus Christ as personal Saviour and Lord. In addition to this test some 200 or more of this number, those who had been longer exposed to Christian truth, accepted Christ as their Divine Lord and Saviour.

"The unprecedented response in every centre," he writes, "has placed a great burden of responsibility on the missionaries and Chinese workers. In no country have we made such extensive and thorough arrangements to conserve results. In each place from one to five persons have been set apart to devote all their time to guiding the forces in the work of conservation, and a staff including scores of the most experienced lay and clerical workers have undertaken to give special attention to teaching Bible classes and to doing individual work with the inquirers. Reports are reaching me of the baptism and admission into the Church of some of the inquirers. These impressive manifestations of the power of the Spirit were due more largely than we realize to the intercession of earnest Christians all over the world; for example, I cannot explain the marvellous response in

Tsinanfu on the last Sunday in February, when over 500 government students decided to become Christian inquirers, on any other ground save that that day was the Universal Day of Prayer for Students, when Christian students and professors throughout the world were associating their prayers on behalf of the students of all lands."

As it is often said, in criticism of special campaigns, that their influence is not enduring, it may be well to give an outline of the report issued in China months after his tour, analyzing with scientific accuracy the situation then reached in each of the eleven cities that Dr. Mott had visited. It was reported that not fewer than 720 students had been baptized into the Christian Church, or accepted on probation, and it was estimated that by the end of the six months 1,000 would have reached that stage. At the end of the year the same committee produced a very elaborate and carefully detailed report analyzing with precision not only the total amount of Bible study work done by inquirers during the year following the meeting, but dividing them first into men's colleges, boys' middle schools, and boys' primary schools, and then, so far as possible, by subjects they were studying, such as law, commerce, and medicine.

In respect to the technique of the process of following up a campaign Dr. Mott has always regarded himself as a learner, and we find him from time to time sending out to experienced men in different parts of the world a series of searching questions on helping converts to meet temptations, to overcome doubts, to develop devotional habits, and on leading them into Christian work. We find long, valuable letters from such men as Professor George A. Coe, which in themselves would make a valuable symposium on this whole complex and difficult problem.

It may be well to pause here and examine once for all Dr. Mott's practice in relation to interpretation, which he has needed in so many lands. Far in advance he writes to the country to which he is going, asking them to secure at any cost the best interpreter in the nation for the particular kind of religious work in which he is to engage. For an ambassador of Christ any service less than the best is a sacrilege. The qualities necessary, in his experience, are, first, that the man should have a full control of his own language; secondly, that he should have

a thorough and intimate acquaintance with English; thirdly, and just as important, he should have a sympathetic attitude toward the evangelistic aim in speaking to students; fourthly, he must have an intuitive understanding of the psychology of the students of his own land; fifthly, he must be free for sustained, intimate companionship, for weeks on end if necessary, with Dr. Mott throughout the campaign.

He has always made a practice of spending actually more time alone with his interpreter before a meeting than he plans to spend with his audience. He goes through each stage of his argument, closely cross-questioning his interpreter as to whether each illustration is understandable and relevant, and whether it is grasped thoroughly by the man himself. The man must be absolutely loyal to the precise message that Dr. Mott is delivering; above all, he must not in translation soften or dull the cutting edge of what may seem to him harsh and painful home truths. This is of great importance, for many an interpreter has in advance been convinced that students would find either offensive or meaningless the very points that Mott has discovered through experience to be the most powerful in creating conviction, or a sense of desperate need.

Another element of first-class importance in his technique of interpretation is to have the address translated sentence by sentence as delivered. At times earlier on, he experimented in giving either a whole address or a long section of an address, and then pausing while the interpreter reproduced what he had said, often with marvellous precision, especially in the Orient. His almost unbroken practice subsequently has been to have his address interpreted sentence by sentence. So far from making an impression of jerkiness or from breaking attention, this proves to have a number of psychological advantages. The men in the audience who know only one language have time after each sentence to take in its meaning and significance. The men who know both languages repeatedly tell him afterwards that getting the same thought presented twice, with the slightly different atmosphere of the second language, has often illuminated a thought with brilliant light. In the frequent cases where the interpreter gets captivated by the theme of the address, a strong effect of unity is created as though one personality were speaking through two men. In this way the stumbling-block of interpretation has become in every continent a stepping-stone to the achievement of transformed lives.

It is in terms of such interpretation as this that our narrative of his message and its influence must be read.

In demanding at last the central question, What is his message? —we are met by Dr. Mott's insistence that "the object is the vital thing and determines the subject." The object is also modified by the needs in any given university or college. The central need in the average body of students is for such a presentation of Christ as will lead to a definite act of will by which a man recognizes Him, accepts Him, and comes into a definite relation of fellowship with Him and with other Christians. If, however, his work is in a college where all are Christians, the need is rather that of helping men so to sustain their spiritual life than to triumph over the subtle yet very real temptations that beset them.

There are certain subjects that have proved across the world and through the decades to have almost universal application to the needs of men. There has been no field in which an address of his on "Be Sure Your Sins Will Find You Out" has failed to reach conscience and lead men to seek strength, his emphasis being on the fact, not that the man's sin will be found out, but that it will find him out. Equally universal has been the influence of his address on "Spiritual Atrophy" which reveals in the spiritual world the working of the natural law—any muscle or limb or any faculty that is not exercised inevitably loses strength and becomes atrophied.

In a letter written to the student movement workers in Holland in the autumn of 1911 he gave a descriptive list of suggested topics for a series of six public meetings of students. He chose these in view of what had been written to him about the conditions, difficulties, and problems in Delft. The following are the subjects in the order given:

"1. *The Influence of Students in the Modern World*

(In this address, after showing what a great influence students have always wielded, and after showing that in the realm of the social, moral, and religious life their leadership is needed more than in any other department of life, I dwell at length upon the serious results that follow their indifference to religious matters. The object of this address is to warn students from apathy, indifference, and neglect.)

*"2. The Battle Ground of Students of All Lands*

(In this address I call attention to the temptations common to students of all nations, dwelling upon one or two of them in a very thorough way, in order to create a deep sense of need in the life of the student for a power greater than his own, and also in order to stimulate students to fight more earnestly to develop a strong character, and likewise to help others in their battle with temptation. The subject could be announced as 'The Temptations of Students of All Lands,' should this be preferred, or it could be called 'Student Temptations.')

*"3. The Source of Power in the Life of the Student*

(This naturally follows the two preceding addresses, showing in a constructive way the different elements of power, and enlarging upon Jesus Christ as the great source of power.)

*"4. Why Students of Modern Science Believe in Jesus Christ*

(I consider this address of great importance in an institution like that at Delft, and, in fact, in any university. You might prefer as a wording of the title the following: 'The Scientific Temper in Religion.' This should not come too early in the series.)

*"5. Seams of Weakness in the Life of Students*

(A better wording might be 'The Secret of the Breakdown of Students in After-Life.' In this address I emphasize the causes which explain why so many young men after they leave the universities and colleges fail to make a success, pointing out clearly that the causes are traceable to their student days, to things which they either did or failed to do, which marked the beginning of the crumbling of character and faith.)

*"6. Religion a Matter of the Will*

(This is the most important subject with which to close.)"

Following this he described the kind of subjects he would handle in the second meetings. Those meetings, being shorter and more informal, were of high importance because the men drawn into them from the big meetings were those who seriously wished to get further light on the meaning of their lives

and the purposes to which they should be dedicated. His suggested subjects were to follow all those in the foregoing list except the first, when he would have no after-meeting.

- "1. The Secret of a Winning Fight.
- "2. What It Means to be a Christian.
- "3. Why an Increasing Number of Students throughout the World Are Becoming Christians.
- "4. How Dissolve Our Doubts. (Or, How Answer Our Unanswered Questions about Religion.)
- "5. Farewell Suggestions."

Two little pamphlets containing addresses were printed at the request of the authorities at Robert College, Constantinople, after his meetings there in 1911. These addresses are on, first, "Impurity and Its Consequences," and then "How Other Students Won the Victory over Temptation and Sin." The address on impurity is an analysis, first, of temptation in itself, then of temptations to impurity, then of the effect of impure living on the physique, brain, and soul. The address as printed is characteristic of one universal rule that he makes in all such addresses, that however overwhelming the picture that is painted of the power and consequences of sin, he never closes it without presenting at the end, in however short a time, a picture of the power that can overcome it, although the fuller exposition of that power will be left for the subsequent talk. His reason for this is that there may be men before him who will not be again at subsequent meetings, and he cannot endure the responsibility of leaving them with a picture of triumphant evil. A message on that more constructive side universally valid in all lands is that on "The Power of Jesus Christ in the Life of the Student." The effect in actual use of one or another aspect of this message is best illustrated by description. An Englishman writing home to tell of some of the meetings in India at which he had been present thus described the effect of an address on sin given by Dr. Mott to Indian students:

"It was evident that the arrows were sharp, and that they pierced many hearts. After this meeting was closed, more than half remained to hear some further words, and then the Gospel was pungently declared. Then another sifting took place, and those who tarried heard how the Saviour could be personally appropriated as a deliverer from the guilt and power of sin.

"No such student meetings have ever previously been held here. Mr. Mott's very straight talks were not cast in the mould of evangelistic address or of philosophical lecture. He did not read a chapter or take a text. His first speech was introductory, and the men were invited to return the next evening, and hear what was to follow. They responded in undiminished numbers, and the speaker piled fact on fact, and clinched his facts by argument in a convincing and convicting way. The men stayed as such an audience in Calcutta had never stayed before. Able men, with world-wide reputation, had, on previous occasions, drawn young and educated men together; but half, and more than half, had disappeared before the close of the address. On one occasion not a score remained. But Mr. Mott, without exordium or peroration, without studied elegance of speech, without a touch of humour, and without an illustration beyond those of his own observation, held those men from night to night in earnest attention, by facts which appealed to their inner consciousness; for the secrets of many hearts were made manifest."

It is curiously interesting to watch the intellectuals of, for instance, the Swiss universities trying to explain the power of his message although they are sure that intellectually he brings little to them. In *Academia*, on February 17, 1911, Monsieur Georges Fulliquet writes:

"This man embodies the idea that exclusively intellectual culture presents many dangers and certainly is full of gaps and imperfections. This voice constantly reminds us that superior moral culture should accompany intellectual development in order to maintain a proper balance. And this forgotten or misunderstood truth becomes importunate from the simple fact that this man is giving his life to it, that his voice is absolutely consecrated to its advocacy. What Mr. Mott is and what he does are far more effective than what he says. Then he constitutes an effective bond between the universities and students of the whole world. Through him the voice of the most distant lands reaches us, the mind of races most unintelligible to us speaks, the life of men whose language and education we do not understand are revealed to us through him. He awakens at the same time the intellectual curiosity, the warm sympathy, and the serious atten-

tion of the university students, and the thoughts he quickens impart to the man a singular authority and impressive power.

"We perceive more or less clearly a new apostleship in this university man who by his moral and religious life exactly proportioned to his scientific culture, has become the perfect type of what humanity may demand of its leading classes, and who goes from country to country in order to awaken among his peers the need and the will for the same spiritual complement to the intellectual culture, and who, citizen of the world, keeps universities from losing in human esteem, assuring them on the contrary of their true meaning as inexhaustible sources of energy.

"We also reflect with some astonishment on the question from whence proceeds the undoubted influence Mr. Mott exerts, and we recognize that he possesses true originality only in his way of speaking. Nevertheless, a new spirit penetrates through him into the universities, and none of his auditors finds himself unchanged after his passage. We hope that his presence will provoke among the professors and students the same decision which has given to his own life such a moral efficiency, and that our institutions of higher learning may from now on be provided with the simple and efficient organization which shall enable them incessantly to remind all new generations of students that beside and above the problems of science there are problems of life, and knowledge and spirituality are equally needed to solve these problems."

The wish always to present reality is emphasized in a report written by an Oxford man, which appears in the British periodical, *The Student Movement*, for December 1908:

"Every man felt that he was in the presence of a man who had seen for himself, weighed and sifted with deliberate coolness, and when he said a thing, was basing it on proved facts. Face to face with this masterful knowledge, and proved belief, men felt their own pet theories, long-held prejudices, and vague doubts vanish into nothing. It was the confidence of the message, and that no blind confidence, but a reasoned comprehending confidence that thrust the message home to many.

"Almost of a piece with the confidence of the belief, was the



optimism of the message. He spoke to Oxford as an aide-de-camp bearing news from other parts of the great battlefield, and though he had to tell of the wounds and suffering and the tragedies of the warfare, though he did not blind us to the pitiful sounds and sights of that universal struggle, he could proclaim that the enemies' lines were giving, and that it wanted but the last great united effort to turn victory into rout. And as there was a message of hope to Oxford as a whole in her struggle, so there was a message of encouragement to the individual,—practical, sane, workable methods of using all God's means for the assistance of the soul; an emphasis of the laws of common sense, of experience, of psychology, of science as the working laws of God. 'Do not resist the Devil; replace him.' "

In his advice to workers whom he is leaving behind him in the university, or teams of student evangelists that he may be sending out, he has emphasized characteristics for which they should strive. These are, first, to be studious, bringing research and experiment and experience to reinforce insight into motive, and to be tactful, which requires the use of the imagination. Nothing, he says, makes so great a demand on the imagination as really doing unto others as you would have them do unto you. Naturalness as contrasted with professionalism or formality is another essential trait. Never change the tone of your voice when talking of religion. To be sympathetic follows from this and from tactfulness, though it goes deeper than either. It involves that sharing of men's deepest needs, the inner consciousness that "I was numbered with the transgressors." To keep these qualities wholesome requires another—absolute sincerity. "It is awfully hard to deal honestly with sin in one's effort to be tactful and sympathetic, but a surgeon is not friendly if he fails to put in the knife and remove the cause of the malady." This involves also the trait on which Henry Drummond laid so great emphasis in talking with Mott, namely, that a man should not talk ahead of his experience and his deep reasoned conviction. Perseverance follows from this. He tells the story of how J. N. Farquhar asked a Hindu student to study John's Gospel with him an hour a day under agreement that they were to go no farther on any day than they could grasp the truth and with intellectual honesty accept it. On few days could they proceed farther than one chapter, and often found

it impossible to cover more than a few verses. One sentence held them more than a day. A month and more passed, but before they had completed the book the young man had yielded his life to Christ as Lord. The last characteristic is prayerfulness, prayer both by ourselves and by others; and a man in speaking to others should himself stand in awe, saying to himself, "God is in this place." It is these qualities and not sheer brilliance that by some strange power at last captivates the most supercilious intellectuals. A Polish intellectual, Dr. Rabski, writing in the *Kurjer Warszawski* of May 1, 1924, is a piquant example of this. Describing an address by Dr. Mott at a banquet at the University while in Warsaw, Dr. Rabski writes:

"He said things every one of us knows by heart and has locked up in a drawer where we keep our old A B C. We should be much surprised by the suggestion that we open that drawer in order to bring to life—to realize in every deed, purpose, and day of our life—the century-old sentences, prayers, and teachings. This is just the thing Dr. Mott wanted you to do. At the beginning we listened with a discreet smile. We had the impression that the question, 'Has he nothing to say?' was promenading amongst the plates and soda-water bottles (alcohol forbidden). Nothing! But gradually while he spoke the souls around the apostle became more and more solemn. The old truths seemed new gospel. The audience seemed surprised that the wisdom which leads towards mankind's renaissance is so simple. The audience seemed no more ashamed of the American teacher who had discovered in the 'book of the humble' the road to mankind's most precious treasures. The man from the other hemisphere spoke of the building of character. In his sermon-like speech there was not a single truth which could not be found in hundreds of thousands of most popular books, which every one of us would not carry about as remembrances of our schooldays. . . . When he finished I had the impression that we are wrong in being ashamed, that it is necessary to repeat incessantly the most simple thoughts which have been driven out of our lives and put aside as inanimate holy treasures in our home sanctuary, that at last the sneered-at 'banality' is as a white dove flying between earth and heaven."

Another aspect of challenge which was of special value in the years between the Edinburgh Conference and the Great War

was an address upon "Christianizing the Impact of Western Civilization." This came with a special force to men expecting to give their lives in industry, commerce, finance, diplomacy, literature, or the cinema. In a university he has found, especially in the earlier days of the development of the student movement, that an address on "The World-Wide Student Christian Movement," revealing the possibilities of educated youth in the life of the world, has made a powerful impression.

We have here presented the barest description of aspects of the message such as have been found to meet needs and to have convincing power everywhere, among all types of people. If, turning from the message to the man, we ask what are the characteristics of his presentation that explain their results, the reply might be illustrated from a multitude of press reports and letters. First would be downright honesty and truthfulness in statement of facts, arguments, experiences. His conviction that God does not work through deceit or error makes it essential to avoid like poison all untrue emphasis on presentation of advice not lived upon. What appealed to Dr. Mott most of all in Henry Drummond was his transparent sincerity. He was not trying to weave an emotional spell on his audience. Next would be courage in presenting the hardest tests and the most painful facts, not toning down or blunting the edge of the demand made by God on human life. In his own experience this has been most difficult in interviews with rulers and other leading men among unbelievers in different countries visited. He has, however, made it an inflexible rule to talk with them in as direct and simple terms as he would put to a student. Another quality is that of immediacy, of a call for the instant testing of an idea by an action of the will, which he insistently describes as the prince of faculties. A further element is the insistence that a man "gird up the loins of his mind," that conclusions should be based on evidence, that the mind should be kept working alongside the will, that action associated with thought brings new light. He refuses to appeal to the emotions except so far as conscience is set to work through the direct presentation of facts. He emphasizes the need for irenic catholicity, that is being able to recognize truth when it is truth.

The note, however, that he would make ring out most clearly and insistently is that of hope. Everywhere a speaker is faced by men in defeat under the tyranny of fearful habits, workers

depressed, and hope vanquished. In asking converts from Islam to Christianity, as he has repeatedly in conference, "What is it that you have found in Christ that you did not find and that you are convinced could not be found in Mohammed?"—he almost universally gets a reply that in essence is, "I found hope," though this may be expressed in terms of courage, life-victory, or a clear path ahead. If he takes from forty to forty-five minutes showing men with almost terrible emphasis that the wages of sin is death, he exhorts them to grasp what he has to say in the last five minutes as drowning men would grasp a raft, and then shows the triumphant power of Christ. His message has also from the beginning increasingly stood for a social as well as an individual gospel. An examination of not only his addresses but the programmes and findings of the international conferences of organizations over which he has presided, and the lists of speakers, writers, and teachers whom he has invited or nominated, will reveal this. No responsible world group of Christian leaders has ever reached conclusions on the relation of Christianity to industry more searching and drastic and presenting the ground-work of a more transforming programme than did the group who prepared the findings on industry at the Jerusalem Meeting of the International Missionary Council. The author can bear personal testimony that in the tremendously tense group work between sessions preparing findings on this subject and on race, Dr. Mott repeatedly pleaded with men to produce something with teeth and claws in it. "If we don't hurt anybody on these subjects," he said, "we shall do no good."

The central question of his message in the last resort hinges on the place of Christ in his teaching. That will already be evident. As clearly to-day as in the first hours of his young discipleship Jesus Christ is to him the way, the truth, and the life, Saviour and God, Christ so infinite that He requires ever wider ranges of interpretation and of expression in individual and in community life. The institutions that Dr. Mott has helped to build, their constitutions and their results, have only one voice to express on this supreme issue. Whether you take the Paris basis of the Young Men's Christian Associations, as accepted by the World's Alliance of Young Men's Christian Associations, the World's Student Christian Federation basis, as accepted at the memorable meeting on the Island of Halki, or the doctrinal statements of the International Missionary

Council, as framed at Oxford and Jerusalem, the note is identical. In its simplest form his life-purpose may be expressed in the basis of the World's Student Christian Federation: To lead students to become disciples of Jesus Christ as only Saviour and as God.

We may then best present his central message by quoting a paragraph from his address on "The Power of Jesus Christ in the Life of the Student":

"The student who takes this mighty Saviour, Christ, as his constant companion, who multiplies points of contact with Him by cultivating right habits of personal Bible study and secret prayer, by observing the practice of reminding himself of the presence of Christ, by availing himself of the great help of the Holy Communion, by associating with those who actually know Christian experience, and by seeking to get out of himself and into the lives of others by helpful service, and who thus gives Christ an adequate chance to bring His power to bear, will be emancipated and led in triumph day by day."

## CHAPTER XI

### THE INCREASING MISSIONARY PURPOSE

*Mehrer des Reiches*, "Enlarger of the Kingdom," is the order which in the old Germany was possibly the most highly valued. It would be difficult to discover a more apt title to confer upon Dr. Mott. To help forward the world mission of Christianity so that the rule of God in the lives of men—His Kingdom—may be extended, reveals itself as the ruling passion of his life.

To discover the source of the ever widening and deepening stream of missionary purpose in Mott's life-service and to follow the evolution of his thought and action in relation to the world mission of Christianity we must hark back to the fountain head of the earliest days. The periodicals taken by his mother, it will be recalled, gave him some of his earliest pictures of the outposts of the world campaigns. Missionaries on deputation to Postville invariably stayed in the Mott home, and the boy listened eagerly as they told their experiences there. These first tiny springs of missionary interest became a freshet of living water at Mount Hermon, where he shared in the historic gathering which culminated in the raising up of the first 100 Student Volunteers. That meant a decision, a consecration, a divine call to do his share in evangelizing the world. The first pamphlet that he wrote, which was published in August 1889, was called *The American Student Missionary Uprising*. In nineteen small pages it told the story of the Mount Hermon convention.

He is the only person living who has attended and participated in the entire long chain of conferences beginning with Mount Hermon in 1886 down to and including the quadrennial convention of the Movement held at Buffalo in 1932, and he presided at the nine conferences from Cleveland 1891 to Des Moines 1920 inclusive. The attendance at the series of gatherings throughout his chairmanship presents a remarkable picture, beginning with 680 at Cleveland in 1891, and running up to 6,890 at Des Moines in 1920. In this period he was a great unifying personality, one of the powerful driving forces in that

development. He has enjoyed no deeper or more enduring satisfaction than has come through following the flow of the thousands of Student Volunteers into the mission fields and helping their service.

Through the Movement, and in intimate collaboration with such men as Robert P. Wilder, the founder of the Movement, Fennell P. Turner, the devoted general secretary of the Movement for nearly three decades, Harlan P. Beach, the scholarly educational secretary, and their scores of fruitful colleagues at work in the colleges or at headquarters, he helped to present to successive student generations the claims of foreign missionary service, furnishing to the boards, it is estimated, over 70 per cent. of the men and the unmarried women missionaries of North America, including members of fully threescore Christian communions.

Through that Movement, also, scores of universities and colleges have been encouraged to adopt the plan of either supporting their own representative on the foreign field, or maintaining entire educational institutions or mission stations. In the interaction of the Movement upon the students of other lands, we need to include its effect especially in Great Britain, and in the Scandinavian countries in all of which Robert Wilder was a pioneer. Donald Fraser helped to lay the foundations of the Movement in Great Britain and in South Africa. Mott did similar pioneer work in Australia, New Zealand, India, and China.

The Student Volunteer Movement has stood throughout not for undenominationalism, but for interdenominationalism. Its leaders believe that each communion has some specific contribution to make to the total witness of the Church, but that in order to face with any hope of triumph the total world missionary problem, ever closer practical co-operation must go forward, and the cost of co-operation must be paid.

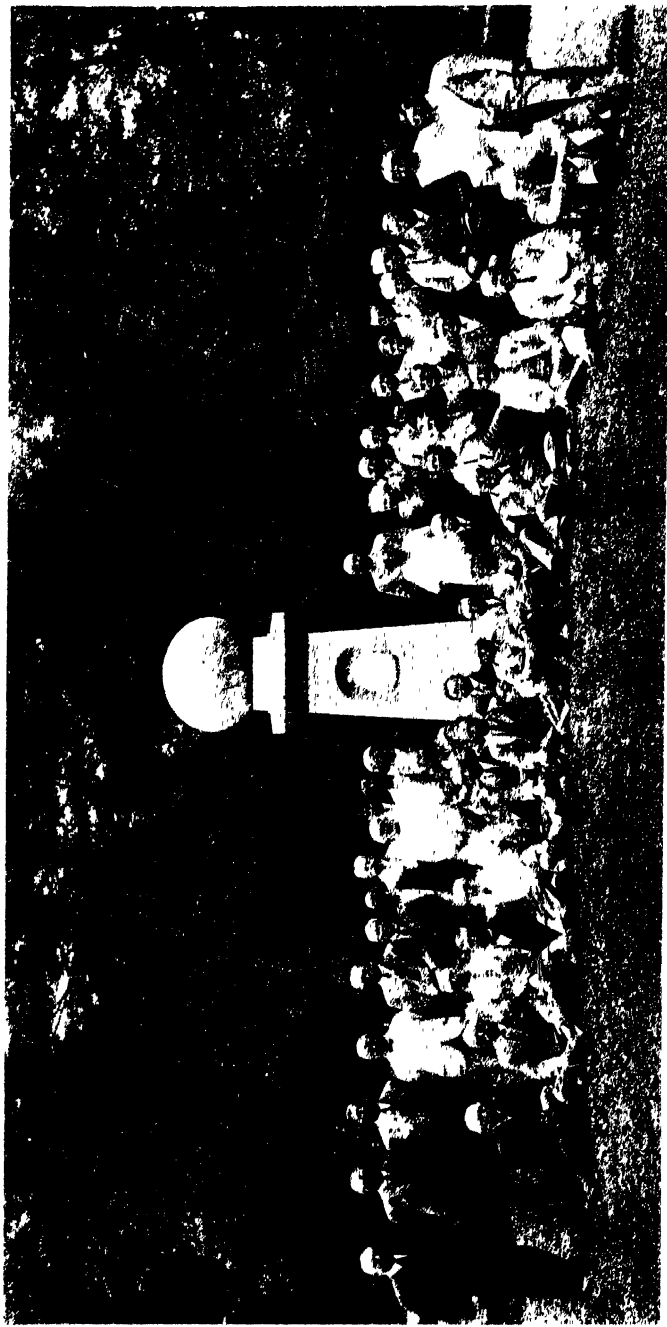
It is Dr. Mott's own conviction that the most distinctive, original, and daring contribution of the Movement has been its watchword, "The Evangelization of the World in This Generation." The fact that a generation has passed since the watchword was adopted, and the world still remains unevangelized, does not, he says, in any way affect the value and relevance of the watchword. The ideal was and is realizable if individual Christians everywhere make it the governing principle of their lives. It emphasizes, he argues, the urgency of the

world's evangelization, that it is a task for living men on behalf of men now living. It is a persistent reminder of the world horizon of the Christian mission, and presents a bold challenge to the latent energies of heroic spirits. It has promoted unity and co-operation, because obviously without them its achievement would be impossible. It has drawn men continuously to increasing reliance upon God. The bankruptcy of every other force save Christianity, as displayed in the present chaos of world affairs, intensifies the relevancy of that watchword, for nothing short of a change of heart among all the peoples of the world can control the forces now leading toward incalculable world tragedy.

More than thirty years after the adoption of the watchword Dr. Mott, at the Indianapolis convention of the Student Volunteer Movement, in 1924, in reply to questions put to him by students with regard to it, said:

"I can truthfully answer that next to the decision to take Christ as the Leader and Lord of my life, the watchword has had more influence than all other ideals and objectives combined to widen my horizon and enlarge my conception of the Kingdom of God; to hold me steadfast in the face of criticism, opposition, and other obstacles to the great Christ-commanded purpose of seeking first the Kingdom of God; to stimulate my personal preparation for service to my generation; to deepen my conviction as to the necessity of furthering the more intensive aspects of the missionary enterprise such as educational missions, the building up of strong native Churches, and the raising up of an able indigenous leadership; to recognize and promote the essential strategy involved in establishing an adequate home base, and in Christianizing the impact of the so-called Christian nations on the non-Christian world; to appreciate vividly both the social and the individual aspects of the Christian Gospel and likewise their essential unity; to see the necessity of linking together the Christian students of all lands and races, and of raising up from among them an army of well-furnished, God-called, heroic Volunteers; to realize and live under the spell of the great urgency of the task of giving each generation an adequate opportunity to know Christ: and, above all, to deepen acquaintance with God and to throw us back on Him for ever fresh accessions of superhuman wisdom, love, and power."





MEMBERS OF THE COMMITTEE OF THE INTERNATIONAL MISSIONARY COUNCIL, 1930.  
AT THE HAYSTACK MONUMENT, WILLIAMSTOWN, MASSACHUSETTS, THE BIRTHPLACE  
OF THE FOREIGN MISSIONS OF THE UNITED STATES OF AMERICA



A vantage point from which to trace the course of the widening stream of Dr. Mott's missionary purpose is through his quadrennial reports to the Student Volunteer Movement. We can rapidly survey there the development and expansion of thought and policy that took place under his sustained, continuous leadership and expressed by him in these reports. Their characteristic notes include the perpetual growth of a world outlook increasingly enriched by experience so that it becomes more full-blooded and realistic, because based on repeated journeys to all the areas concerned; an ever stronger and more determined policy and practice of co-operation, interdenominational, intercommunal, international, and inter-racial; the integration of nationals of the Orient and of Africa into a co-ordinate and equal relation with those of the West; the development and incessant emphasis of his sense of the urgency alongside the immensity of the task, and therefore an imperative call to students, not only to volunteer for missionary work in the foreign field, but to live as Christian laymen in government, in business, in finance, as well as in the professions, involving, in turn, emphasis on the application of Christianity to the social and industrial order; all leading up, finally, to ever increasing concentration on recruiting, that is, upon the need for bringing the highest qualifications of intellect to the service of the world mission of Christianity. All this depends ultimately upon a definite experience and practice of deep-rooted and sincere devotional life.

Let us trace very briefly, in quotation chiefly, some of these characteristics as expressed by Mott in these reports:

"The missionary idea has had a larger federative and unifying power than any other influence save the uplifted Christ. It is no mere coincidence that in the very generation which has seen the whole world made open and accessible and the nations and races drawn so closely together by the influence of commerce, there has been created this world-wide student brotherhood. God has been aligning the forces for a movement of such magnitude as the world has never known in all the centuries."\*

A similar note is sounded, with the added emphasis upon the

\* *The First Two Decades of the Student Volunteer Movement*. Report of the Executive Committee to the Fifth International Convention, Nashville, February 28-March 4, 1906 (New York: The Student Volunteer Movement), p. 23.

vital importance of a really Christian home base, in the following:

"The most critical battlefield from the point of view of the Volunteer Movement is not the Moslem world, not the educated classes of Japan, not the literati of China, not the citadels of Hinduism, not the areas of neglect in Latin America, but our own American and Canadian universities and colleges. If the Churches of North America are to wage triumphant warfare in these distant, difficult fields which call to-day so loudly for our help, the missionary facts and spirit must first dominate our own seats of learning. If we are to go forth to attempt world conquest, we must have no untaken forts in our rear. This attaches the greatest possible importance to all well-considered efforts to promote the moral and religious welfare of the North American student field. The moral evils, the prevailing student temptations, the unfavourable college traditions and customs, and everything else in modern college life which is contrary to the teachings and spirit of Christ, must be overthrown if there is to be most largely developed among us truly world-conquering power. If we are to go forth with unshakable confidence to preach Christ as a world Saviour we must know beyond peradventure His saving power in our own lives and in the lives of our fellow-students.

"We must be able to present Christ and His work in terms that will command the intellectual and spiritual assent of the most thoughtful men in our own universities, if we are to have a message which will challenge the attention and win the intellectual confidence of the educated classes of the Orient and of Latin America."\*

This essential oneness of the field at home and abroad finds fresh emphasis again in the 1910 report, some six months before the World Missionary Conference was held in Edinburgh.

"The students who do not volunteer are coming more and more to see that the determining consideration in choosing and fulfilling their life-work should be its helpful bearing on

\* *The American and Canadian Students in Relation to the World-wide Expansion of Christianity*. Report of the Executive Committee to the Seventh International Convention, Kansas City, December 31, 1913-January 4, 1914 (New York: The Student Volunteer Movement), p. 25.

the world plans of Christ. Many of the students who are becoming clergymen regard their parishes not alone or chiefly as a field to be cultivated, but primarily as a force to be wielded on behalf of the whole world. Students who are to become teachers, editors, lawyers, statesmen, jurists, commercial and industrial leaders, in short, who are to become leaders in all important realms of thought and action, are inspired with the ambition to bring all the resources and influence which they have or may command to bear upon the problem of making the Church in the United States and Canada an adequate base for the proper maintenance of a world-wide war. This change in feeling, attitude, and purpose of such large numbers of educated men and women is without doubt one of the most hopeful signs of the time."\*

We find that as early as 1906 his own experience of comity and co-operation and that of the Movement as a whole has become so rich and world-wide that it can be expressed in the following terms:

"We observe in several of the principal mission fields of the world the attractive and inspiring spectacle of concerted effort on the part of the Volunteers who have gone out to represent the different Churches of the United States, Canada, Great Britain, the continent of Europe, and Australasia. Already in Japan and China these Volunteers from the countries of Christendom have organized national unions to promote Christian fellowship, united prayer, associated study of problems, and practical comity and co-operation. Although the Volunteers are still in the minority in the different mission fields, they are wielding an influence out of all proportion to their numbers. What they have accomplished to deepen the spiritual life of workers, both native and foreign, through interdenominational conferences has in itself been a service of such importance as to call forth most hearty expressions of appreciation from many of the oldest missionaries. Under the influence of these united Volunteers, in common with other causes at work, the idea of

\* *The Students of North America in Relation to the Non-Christian World.* Report of the Executive Committee to the Sixth International Convention, Rochester, December 29, 1909-January 2, 1910 (New York: Student Volunteer Movement), p. 4.

Christian unity has been much more fully realized on the mission field than at home.”\*

Eight years later an even greater claim can be made:

“The Volunteers now at the front have also become the greatest single human force in the promotion of co-operation and unity. It would be strange were this not the case. Here are over 7,000 able men and women who during their student days, though belonging to different Christian communions and nationalities, worked together as members of a common movement animated with a common objective. In that plastic, vision-forming period they learned to respect, trust, and love each other. Now they stand face to face with a task so stupendous, so difficult, and so urgent, that they are convinced that they are necessary to each other, that nothing less than a policy and practice of co-operation and a spirit of Christlike oneness will prevail. On every field, therefore, they may be found in the forefront in all wise, constructive efforts to draw together the Christian forces. Moreover, their indirect influence on the cause of unity at the home base is destined to be both extensive and profound.”†

A strong emphasis is placed on the discipline of the devotional life, as shown in his pamphlets and devotional addresses and in his emphasis on retreats. In every report he reiterates in different ways this essential and central need. This, for instance, is the form it took in 1910:

“Above all, the college men and college women throughout our whole field must be led to surrender themselves wholly to Jesus Christ as Lord and to let Him determine their life-decisions and dominate them in every relationship. The great question which must be pressed insistently upon them is not the question of whether or not they will become missionaries, not the relative claims of the home and foreign fields, but the one crucial, all-important question whether or not they will yield to Christ His rightful place as the Lord and Master of their lives. In proportion as the students of our

\* *The First Two Decades of the Student Volunteer Movement*. Report of the Executive Committee to the Fifth International Convention, Nashville, February 28-March 4, 1906 (New York: The Student Volunteer Movement), pp. 20-21.

† *The American and Canadian Students in Relation to the World-wide Expansion of Christianity*. Report of the Executive Committee to the Seventh International Convention, Kansas City, December 31, 1913-January 4, 1914 (New York: Student Volunteer Movement), p. 11.

day are influenced to answer affirmatively and whole-heartedly this question of questions, will be the realization of the sublime purpose of the Volunteer Movement—to give to all men in our day an adequate opportunity to know and to receive the Living Christ.”\*

A tendency to luxury in Western civilization and the challenge of a world task intensify the need for a strong discipline of life.

“At a time when growing luxury, self-indulgence, and the tendency to softness are manifesting themselves in our colleges, it is well that we have a movement which makes such an appeal to the heroic, which summons men to such a stern and rugged self-discipline, and which assigns to them such stupendous tasks.”†

Alongside the devotional life, emphasis is laid upon sustained intellectual discipline. We find his view of it for the student outlined in the following terms:

“The recent Continuation Committee conferences in Asia strongly urged that the Volunteer, in addition to securing a general education as complete in all respects as that required for corresponding work at home, should have opportunity, if possible, before going out to the mission field to study such subjects as the following: the history and philosophy of the religions of the country to which he goes, as well as the subject of comparative religion; the history, social conditions, and characteristics of the people to whom he is to minister; the history and methods of Christian missions, especially of the land where he is to work; exceptionally full and thorough Bible study, actual experience and training in personal work and other forms of evangelistic effort; book-keeping and business methods; philology and the principles of phonetics; and, in many cases, the theory and practice of teaching.”‡

\* *The Students of North America in Relation to the Non-Christian World*. Report of the Executive Committee to the Sixth International Convention, Rochester, December 29, 1909-January 2, 1910 (New York: Student Volunteer Movement), p. 20.

† *The American and Canadian Students in Relation to the World-wide Expansion of Christianity*. Report of the Executive Committee to the Seventh International Convention, Kansas City, December 31, 1913-January 4, 1914 (New York: Student Volunteer Movement), p. 10.

‡ *The American and Canadian Students in Relation to the World-wide Expansion of Christianity*. Report of the Executive Committee to the Seventh International Convention, Kansas City, December 31, 1913-January 4, 1914 (New York: Student Volunteer Movement), p. 20.

The emphasis on quality above quantity finds re-statement in 1906 as follows:

"In all this work of enlisting new recruits we should continue to stand for quality. The ultimate success of the missionary enterprise does not depend primarily on vast numbers of missionaries so much as upon thoroughly furnished missionaries. For the very reason that our watchword requires haste, we, above all others, should insist on the most thorough preparation and training of workers, knowing full well that this will save time in the long run and enormously increase the fruitage."\*

Dr. Mott's own insistence that the whole world enterprise demands the life-service of every available qualified man and woman is reinforced by inquiries that he has set on foot. He said, for instance, in *The Intercollegian* for April 1931:

"Wherever I have gone in my recent visits in the universities of the West, students have raised the question: 'Granted that we may be needed on the mission field, are we wanted there, especially by the nationals of the country?' Before my last round-the-world journey I had discovered that this was one of the most important unanswered questions in the minds of students and, therefore, along the way made it the subject of special inquiry. I was able to bring back the significant report that, not in a majority of areas, but in them all, including fields occupied by three-quarters of the inhabitants of the non-Christian world, the native Christian leaders without exception authorized me to state that they both need and want more missionaries from the West, but in all instances they specified that these must be from the ablest and best furnished that the student communities of Europe and America can provide."

His concentration upon the raising up of lay leadership is another tributary stream of influence running continuously into this expanding river of missionary purpose. That led to his election to membership on the Executive Committee of the Laymen's Missionary Movement when it was founded in North America and to his close identification with its programme and

\* *The First Two Decades of the Student Volunteer Movement*. Report of the Executive Committee to the Fifth International Convention, Nashville, February 28-March 4, 1906 (New York: Student Volunteer Movement), pp. 29-30.



activity throughout its life. He carried practically its whole Executive Committee across to the Edinburgh Conference in 1910. Returning he travelled through the length and breadth of Canada with Sir Andrew Fraser, late Lieutenant-Governor of Bengal, in the development of the Laymen's Movement. In his travels through the countries he seeks to meet groups of leading business and professional laymen to share his knowledge of the world situation and to emphasize its claims upon them. As recently as 1932 he concentrated his convictions on this subject in a volume on *Liberating the Lay Forces of Christianity*.

Perfected educational processes are needed to train the Christian leadership in the new Asia, Africa, and Latin America. Task after task of the mission field has been approached by international groups of expert leaders. Among different commissions of this kind whose work he has helped to foster were the Lindsay Commission on Higher Education in India, the similar commission in relation to education in Japan, the Mass Movement Survey of India, the special surveys of Korea and Siam, and a deputation that examined and advised upon the teaching of church history throughout the East. At first blush a commission on church history may not seem to be of great moment in the mission field. The whole attitude of the national Christians in the East toward the Church and its missionary progress through history affects the question whether the younger Churches are going to develop a nationalistic conception of their church membership, or one that takes the catholic view across the world and down the centuries.

Another example of the integration of intellectual forces lies in his continuous support of the Institute of Social and Religious Research, of which he is president. This body relates most modern and efficient methods of research to religious, including missionary, problems. Although Dr. Mott has originated not a few enterprises, he did not knowingly father the Laymen's Foreign Missions Inquiry. But an address delivered by him to a few Baptist laymen regarding the critical world situation confronting foreign missions led them, of their own motion, to take steps that resulted in the Inquiry. He had later a considerable measure of responsibility for the first stage of the Inquiry, the fact-finding, because it was done by the Institute of Social and Religious Research. For the second stage, the appraisal, which issued in *Re-Thinking Missions*, he had no formal responsibility, but whenever he was called into counsel by the Laymen's

Committee he exerted himself to make the whole enterprise constructive as well as thorough.

Tributary to the increasing missionary purpose is that sustained in development of financial support. Out of a multitude of examples that might be presented, we might take the little-known one related to the Committee of Reference and Counsel of the foreign mission forces of North America. Dr. Mott felt they ought to have a worthy and permanent central headquarters, a conviction which was shared by such colleagues on the Committee as Dr. James L. Barton, Dr. Arthur J. Brown, Bishop Lloyd, and Bishop Lambuth. He accordingly appealed to Mr. Rockefeller to make such a development possible. He replied after consideration that his preference was to concentrate on function and activity rather than on building, but he expressed his readiness to appropriate half a million dollars to aid this provision of a well-adapted headquarters, giving a considerable sum immediately for needed equipment and then contributing annually toward the programme on a declining scale throughout a decade. This made possible a well-equipped central place for the co-operative missionary headquarters of North America, including not only the central committee itself, but the provision of a missionary research library with permanent archives, the creation of a board of missionary preparation with Dr. W. Douglas Mackenzie as its chairman, and other activities, all under the control of the Committee of Reference and Counsel.

That Dr. Mott's work as an author has also been both a register of the increasing missionary purpose of his own life and tributary to the world-wide growth of missionary impulse is clearly shown in such titles as *Strategic Points in the World's Conquest*, *The Evangelization of the World in This Generation*, *The Pastor and Modern Missions*, *The Decisive Hour of Christian Missions*, *The Present-Day Summons to the World Mission of Christianity*. Indeed it would be difficult to discover a better means of interpreting the continuously enriched stream of missionary thought, interest, and action during the first third of the twentieth century than in that sequence of volumes.

While the waters of these tributaries were broadening and deepening the main stream of missionary purpose, he was involved, early in the twentieth century, with the growing idea of a world missionary conference of a new kind. He was one of a group of leaders of missionary agencies of America who,



DELEGATES OF THE WORLD'S STUDENT CHRISTIAN FEDERATION CONFERENCE AT  
MYSORE, INDIA, 1928, WITH THE MAHARAJAH OF THE MYSORE STATE THE HOST  
OF THE CONFERENCE



talking together, came to the conviction that such a gathering was necessary and set to work to create a North American preparatory committee. Simultaneously and independently a similar thought was moving the minds of some Scottish and English missionary leaders. Interchange of correspondence began between the two countries and a joint meeting was held at Wycliffe Hall, Oxford, England, for five days in 1908, at which the actual outline of what became the World Missionary Conference at Edinburgh in 1910 was drafted. The essential originality of that scheme was that, for the first time, a Christian international conference was framed not on the basis of a sequence of set speeches arranged beforehand on a programme, but on the close discussion of material worked over for a long period ahead by specially constituted expert commissions. In a letter sent on January 31, 1908, to James Buchanan in Edinburgh, and signed by Arthur J. Brown and John R. Mott, on behalf of the North American committee, this novel feature of the conference was already outlined in some considerable detail. That letter became the basis of the discussions at Wycliffe Hall, when he proposed that J. H. Oldham should be made executive secretary for the World Missionary Conference. He himself was appointed convener of the first of the eight commissions set up to make exhaustive research into the great problems that would confront the conference at Edinburgh. The commission for which he was responsible was that on "Carrying the Gospel to All the Non-Christian World." He was also made a member of the joint arrangements committee which represented both sides of the Atlantic. From the outset he gave his work as chairman of his commission a place of priority. He secured a sum of money for the work of preparation for Edinburgh, using a part of it at the very outset in his commission work. One immense advantage that this money gave to his commission was that he was able to bring its European and British members across the Atlantic, men like Professor Richter of Berlin and Dr. George Robson of Edinburgh. They made a list of some 600 people all over the world, nationals and missionaries, best qualified to handle the problem committed to this group. To each of these 600 people Mott dispatched personal letters setting forth a series of searching questions. These in turn were taken seriously by the people who received them, a reply from one man running even to 140 pages. Dr. Mott's own education in the central problem of the world mission of

Christianity was largely advanced by the careful perusal of all these replies and the work of hammering out in consultation with his commission the report which had to be presented to the Edinburgh Conference.

Some weeks before the Edinburgh Conference itself, in the early summer of 1910, the committee on arrangements, on the initiative of Dr. George Robson and Mr. Oldham as executive secretary, invited him to preside at the conference. This he accepted. His preparation for that task is outlined in the chapter on "A Master of Assemblies." Never before had anything like so representative a gathering of leaders of the world forces of Protestant missions been assembled as the 1,200 delegates at Edinburgh, nor had any previous world conference attempted an intellectual as well as a spiritual preparation so thoroughgoing and spacious. From the point of view of Mott's life-service to the purposes of the Kingdom of God, it marked a new epoch in the continuous development of his missionary policy and practice. It not only gave him a central, responsible, representative place in the leadership of missionary expansion, but it harnessed his energies, hitherto concentrated for the most part upon the recruiting and training of youth for that purpose, to the major strategy and executive tasks of missions as a whole.

The Edinburgh Conference in addition to its findings did something that no previous conference of that kind had done: it left a responsible international world group charged with carrying into effect the convictions registered at the conference. Of this Continuation Committee, as it was called, he was made chairman. It held meetings at Durham Castle, England, at Lake Mohonk in the United States, in the Archbishop's Palace at Canterbury, England, and in Holland. At an early stage its members came to the conclusion that simply to rely upon the reading of the report of Edinburgh by people all over the world would have little or no effect upon missionary policy. Yet the call that Edinburgh sounded in the region of co-operation alone was of transcendent importance. How could these things be given definite discussion and practical effect out in the fields themselves?

The Committee asked Dr. Mott, as their chairman, to give the greater part of his time and strength from the autumn of 1912 to the summer of 1913 to a visit to the great mission fields of Asia, with certain specific aims in mind. When a history of Protestant Christianity comes to be rewritten a hundred years

hence, this may well stand out as one of the few epoch-making decisions reached in four hundred years. The plan may best be described in the words of the distinguished historian of missions, Professor Julius Richter, of the University of Berlin. He wrote in *The Missionary Review of the World* of December 1912:

"After careful consideration he accepted this invitation and had made the preparations for this new trip round the world, with his characteristic energy and broadness. As he was to start immediately after the Lake Mohonk meeting, this trip, of course, was one of the big themes of the discussions. Dr. Mott is intending to spend eight months, from October 1912 to May 1913, in Asia, and to visit during this time Ceylon, India, China, Japan, and Korea. His plan is to hold twenty conferences with picked and experienced missionaries and native leaders, one in each of the great, characteristic mission fields, to be followed probably by national conferences in India, China, and Japan. For these conferences in prolonged deliberations with the mission boards of North America, Great Britain, and the continent of Europe, he has drawn a comprehensive questionnaire reviewing all the great and difficult missionary problems of to-day, leaving it at the discretion of the committees preparing these conferences on the field to select from this big programme those points which are of special importance for each individual field, from the point of view of a better common understanding and closer co-operation among the forces. . . . Great expectations are entertained by the Continuation Committee with regard to this world-wide tour, the first of its kind. Besides the inspiration which the personal touch with the chairman of a world missionary committee, chosen by the unanimous and enthusiastic vote of the most representative world missionary conference, will give to the lonely missionaries in trying and difficult work, we hope that the result of the tour will be a closer touch between the missionary associations on the field with the Continuation Committee at home, and that so the scattered missionary forces of the Churches and societies represented at Edinburgh will be better co-ordinated and be brought into closer sympathy."

This plan was carried out with a thoroughness never surpassed in Dr. Mott's life. The record of this series of conferences was gathered together in a large volume called *The Continuation*

*Committee Conferences in Asia 1912-1913.* The questionnaire which was sent out to all these fields in advance went with rare penetration into the whole life of the missionary enterprise under the non-Catholic societies, European, British, and American, throughout the entire area. Great pains were taken in advance to secure the presence at each sectional or provincial gathering of leading missionaries and Christian nationals. This ensured that different points of view and adequate knowledge were brought to bear on formulating findings or resolutions that would be creative, forward-looking, and helpful to the whole progress of the world mission of Christianity. Finance adequate for bringing such missionaries and nationals to such centres, as well as to meet the expense of the large amount of printing and correspondence, was involved. Mott raised from sources that did not affect any missionary society's income sums adequate for this large task. He thus was able to bring together, in these area conferences, delegates differing in national, racial, cultural, and ecclesiastical affiliations and lead them into intimate fellowship in pursuance of a common goal. The dominant lesson of Edinburgh 1910 was the need for greater co-operation, not only of the denominations but between foreign missionary forces and the Christian national leadership on the mission field. It would, Dr. Mott had declared at Edinburgh, be equivalent to doubling the whole force without adding a single missionary if wisely conceived plans of world-wide co-operation could thus be pursued.

To relate the whole story of the twenty-one conferences would involve tiresome repetition. The record of what happened in one country is generally true of the others. We will concentrate on the Chinese conferences. China was divided into six areas, and a sectional conference was held in each, namely, at Canton, Shanghai, Tsinanfu, Peking (now Peiping), Hankow, and Mukden. In all, twenty of the twenty-two provinces of China were represented and approximately one-third of the delegates were Chinese, a higher proportion than had thus far ever been achieved in any missionary gathering in Asia. Of the more than seventy missionary societies at work there, all of importance sent delegates.

"This," as he wrote in a report letter home, "included the various Lutheran bodies of Germany, of the four Scandinavian countries, and of America; the different sections of



the Anglican communion, which had among its delegates seven of the eight bishops who were in China at the time; and the many other regular societies of Europe and America. In all the conferences the discussions were interpreted into Chinese. Each conference decided for itself whether or not to have findings. As a matter of fact all determined to have them. No conference knew the findings of the preceding conferences. This made the striking unanimity of their conclusions and recommendations on certain subjects all the more significant and valuable, and made the differences on other points equally suggestive and useful."

Representatives were chosen from all these area conferences to attend a national conference held at Shanghai in the famous Martyrs' Memorial Hall. The number of delegates was with great difficulty kept down to 120, for to have exceeded that number would have made the conference unwieldy, while even then it was impossible to include all the leaders whose presence would have been helpful. Fortunately also there were among the delegates a considerable number of men and women missionaries, as well as Dr. Cheng Ching-yi, who had been present at the Edinburgh Conference in 1910. The forty Chinese delegates constituted the most able group of Chinese Christian leaders who had ever been brought together. A number of secretaries of missionary societies were also present from America and Britain. The rising tide of nationalism in China, as in India, had at that time created tense feeling among a number of the best national Asiatic Christian leaders and some of the important missionary societies. In the area conferences in China and in the national conference the Chinese leaders of the younger Churches on the field, as Dr. Mott said in his letter home,

"... were received ... on an equality with the missionaries both in the general deliberations and in all the committee work; their full worth was recognized by assigning them to positions of leadership, such as the chairmanship of some of the committees; the fullest opportunity was afforded them to express their point of view and convictions on all subjects, including even the training of missionaries; absolutely nothing was done apart from them; they were given their place in the new committee appointed to carry out the conclusions of the conference: and as a result of this the

possibility of a crisis seems happily to have been averted. This is most important, for if ever the Chinese Church needed to be closely related to the organized forces of historic and vital Christianity throughout Christendom, it is during its present stage of development."

The findings here, as in India, and later in Japan, covered every aspect of missionary work in which co-operation can be effected. As a result, a Chinese Continuation Committee, as it was called then, was brought into being, composed of fifty-one Chinese leaders and missionaries, with a small executive committee of fifteen, with Bishop Roots, of Hankow, as its chairman, and as vice-chairman the Honourable Chang Poling, possibly the most influential Chinese Christian at that time, with two executive secretaries, Mr. E. C. Lobenstine of the American Presbyterian Mission and Dr. Cheng Ching-yi.

The situation in Japan differed considerably from that in either India or China. The sectional differences were more sharply defined at that time, both as between the denominational forces and as between the Western missionary forces and the younger Churches. They, therefore, set up first a conference of missionaries; then one composed purely of Japanese Christian leaders; and, finally, one representing almost the complete membership of these two gatherings. Commenting at that time on the personnel, Dr. Mott gives a list that illustrates the helpfulness of this conference in the ecumenical sense:

"The personnel of the conferences was all that could be desired. It was said that every leading missionary in the Empire was present. Six of the seven Anglican and Episcopal bishops were present, one being unavoidably detained. Bishop Hiraiwa, the only Asiatic bishop in the Far East, was present as the head of the united Methodist bodies. Bishop Sergius, of the Russian Orthodox Mission, the successor of the late Archbishop Nicolai, and three other delegates from this mission, including the editor of its periodical and the principal of its theological college, attended and manifested a truly fraternal spirit. They were invited with the hearty approval of the members of the various Protestant missions. The two missions of Formosa, the English and the Canadian, sent able delegates. There was a Japanese representation made up of outstanding Japanese ministers, educators, writers, and administrators."

A Japan Continuation Committee was created, which brought into one comprehensive group the leadership of two separate federations.

During the subsequent years these organizations representing on the one side the different Western denominations and on the other the gathering together of the Western and Eastern Christians, have steadily toughened in fibre and strengthened in vigour. They have become enriched by continuous experiment and actual work of co-operation. They are committed whole-heartedly to a whole range of co-operative projects in literature, in evangelism, in the approach to social problems, and in education. Each new period of testing and trial, such as in the first instance the war, and then the tremendous strain created by the passionate rise of racial and national feeling in the post-war world; the tendency in Asia to confuse Christianity with Western civilization to its great disadvantage; and the consequent anti-Christian movements to which Bolshevism has given so vigorous an impetus, all prove that the creation of these national groups in the years immediately preceding the Great War was indeed providential.

During subsequent years these national bodies have developed into national Christian councils, in which the Indian, Chinese and Japanese Christians have grown into an ever increasing measure of leadership and of unity with the leaders from the West. Even more important, their life has been integrated since the war into the International Missionary Council.

This journey of 1912-13 was thus epoch-making for Christianity in that it brought into being for the first time not only the framework of world-wide organized relationship between its Churches in their missionary aspect, but created a living fellowship with its roots in the soil, capable of continuous growth. That fellowship has since been strengthened and enriched both in the roots from which it draws its strength and in the fruitage that it has borne.

Before leaving this series of twenty-one conferences it will be well to try to analyze their value, for they were costly in money and time. The first advantage of a conference of that kind, obtainable in no other way, is that, in the actual united thought and prayer, processes are set up of sharing or pooling ideas and visions, contributing stimulus, offering correctives, and pressing forward toward practical mutual co-operation.

Men holding key positions, who come either sceptical or antagonistic, go away converted to and enthusiastic for interdenominational and international co-operation in concrete tasks. The second advantage of such a continuous chain across, for instance, Southern Asia and the Far East lies in bringing people together in the area where they work. Thus realism enters into the thought and into the "findings," for the problems being discussed are at their very door and the men discussing them are responsible for attempting solutions. Above all we may point to the continuously widening and deepening service that these national Christian councils have rendered and are to-day giving wherever they exist.

The war subjected the whole structure of international co-operation to an intolerable strain. All the German missionary societies and almost all their workers were cut off from the mission fields to which they had given long years of sacrificial service. The Continuation Committee of the Edinburgh Conference could not meet, for it had members on both sides of the war. Yet simultaneously the problems which that Committee existed to handle became tragically acute, particularly the need for conserving the priceless fruits of German missionary service. Mott and Oldham, therefore, in collaboration with other officers and members of the Continuation Committee, created an interim organization called the Emergency Committee and laboured at the task of sustaining what measure of fellowship was possible. During the years of American neutrality Dr. Mott was able to meet a number of times and have fellowship with missionary leaders both in Central Europe and in France and Britain, as well as in the neutral countries of Scandinavia and Holland.

With the end of the war a patient process of rebuilding began again. He and his colleagues drew together in 1920, on the shores of Lake Geneva at the Château de Crans, leaders from the European and American mission boards, who agreed that it was essential to rebuild the international fellowship for fostering and serving the world mission of Christianity. So in the following year at Lake Mohonk the International Missionary Council was constituted, with Dr. Mott as its chairman.

Further activities that Dr. Mott undertook at the request of the International Missionary Council increased the number of national councils. For instance, in 1924, he held a new chain of

conferences along the coast of North Africa and in Syria and Palestine, which brought together from every part of the Mohammedan world, even from the Dutch East Indies and North India, missionaries and nationals concerned with modern Islam. Out of these conferences, stretching from Algeria to Helwân, Egypt, and up to Brumana, in Syria, culminating in a united conference on the Mount of Olives, came definite coherent plans for co-operative advance and the creation of a committee to give them continuous attention. Two years later he held conferences in Europe to penetrate into the implications and meaning of the Christian approach to the Jews, and to adopt a constructive, forward-looking programme. Later he passed to the Pacific Basin and there in the Dutch East Indies and the Philippines brought together for the first time the missionary leaders and national Christians of those areas into similar fellowship. In his round-the-world tour of 1928 councils were brought into being in Siam and Korea.

Thus we see the development through this persistent personal visitation under the aegis of the International Missionary Council of an ever more closely integrated world policy and world fellowship based on national groups dedicated to the world mission of Christianity.

The emergence of Bolshevism, the upheaval of racial and nationalist enthusiasm, the rapid spread of industrialism and mechanistic civilization in the East and Africa, the new self-consciousness of millions of Asiatic peasantry, are outstanding elements in a situation making abnormal demands upon the world leadership represented in the International Missionary Council. Through the meeting of its committee or its executive at Oxford, at Atlantic City, at Rättvik in Sweden, and at Williamstown in Massachusetts, the discovery of a common policy, the exploration of the power of a growing fellowship, and the enrichment of understanding between leaders of the older and younger Churches were pressed forward. It became clear that a new gathering of leadership from East and West was essential in order to get illumination on the will of God for His Church in face of this world-wide conjuncture of crises.

Instead of bringing together in the West a thousand or more missionary leaders, with a bare score of Asiatic and African Christians, as was done at Edinburgh, the International

Missionary Council, at its enlarged meeting in Jerusalem, assembled in Asia some 250 men and women mostly representing the national Christian councils. Of these official delegates practically a half were "nationals" from the younger Churches in the mission fields. They took a position of powerful leadership throughout the conference. This is not the place to assess in any detail the epoch-making contribution of Jerusalem 1928—its effective wrestling with the problems confronting Christianity in the regions of race, of international affairs, of industrial and rural life; and above all, its inspired presentation of the message of Christianity in the face of the tides of materialism sweeping over the world. Our central interest here lies in the fact that at Jerusalem this fellowship, to the creation and strengthening of which Dr. Mott had given the sweat of toil through the years and across the continents, came into splendid and conscious reality on a world scale. This fellowship is a spiritual, an intellectual, and a structural fact unique in the record of Protestant Christianity. Humanly speaking, it could not have come into being save through the labours that he has dedicated for four decades to this increasing missionary purpose. Jerusalem 1928 was not only a climax but also a commencement.

Dr. Mott travelled through Southern Asia and the Far East, seeking to convey the lessons of Jerusalem. There he in intimate colleagueship with Asiatic leaders helped to launch the Five-Year Movement in China and the Kingdom of God Movement in Japan, as well as other decisive advances. He devoted the year following this world tour to unhurried conferences with practically every mission board in North America, Protestant Europe, Great Britain, and the Irish Free State. Fears were shared by devout and sacrificial Christian leaders lest the emphasis on the corporate and social Christian approach to world problems should weaken the conviction that the heart of the whole missionary enterprise lay in the transformation of the individual through personal discipleship to Christ. That disquiet led at the meeting of the executive of the International Missionary Council in Herrnhut, Germany, in 1932, to triumphant integration of the social with the individual aspects of the one Gospel.

On the voyage across the Atlantic from Herrnhut, Dr. Mott wrote a letter in the name and at the request of the Committee of the International Missionary Council to share with Christian



ENLARGED MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL ON THE  
MOUNT OF OLIVES, 1928





leaders in all lands interested in the world mission of Christianity the more significant experiences and decisions of that meeting, a summary of which may fittingly conclude this survey of his specific missionary labours. "We met," he said, "in the midst of unparalleled, world-wide economic depression," with "international, inter-racial, and commercial strain still intense," amid multiplying signs of "a lowering of the prestige of European and American nations in the thought and feeling of Asiatic, African, and Latin American peoples," the relaxing of religious, social, and ethical sanctions, a widespread spirit of secularism, and denial of the superhuman. On the other hand, encouraging trends far transcend these, with the social conscience of the world stirred to throttle and exorcise the war spirit, to safeguard the depressed peoples, and overcome the causes of cruel economic and social conditions.

"In view of such an overwhelming world situation, on the one hand admittedly so vast, so difficult, and so alarming, and yet on the other hand so abounding in indubitable signs of creative power, unselfish purpose, and superhuman resource, it is an occasion for profound gratitude to God that the world mission has developed in recent years an organ—the International Missionary Council—through which to express its united purpose. No one nation, or Church, or mission board can grapple successfully with the problems which to-day face the Christians of all countries and the leaders and members of all communions and societies, nor can all of them do so if they work separately with divided counsels, unrelated plans, and haphazard occupation of the field. If ever the Christians of all communions, lands, and races needed what can come only from intimate fellowship, common experience, united thinking, joint planning, union in intercession, and concerted action it is in this, one of God's great hours for the world."

After an impressive and stirring description of the contribution of the marvellous history of the Moravian people as concentrated in Herrnhut, Dr. Mott went on to record, "the mighty spiritual movements" in every continent of the world, presenting an impressive call to the Christian forces to advance to a larger evangelism. The members of the Herrnhut meeting, he says,

"... believe the followers of Christ have the answer to the world's deepest need, and that the summons is to a wide, thorough, and convincing preaching, teaching, and exemplifying of the Christian message. The central task as they see it is, to use the language of one of our findings at Herrnhut, 'so to present Christ to men that they will be confronted with the necessity of decision that He may work a complete change in their heart and life.' They therefore call upon the Churches and missions for immediate and much more extensive co-operation in a daring and confident proclamation of the Gospel."

Dr. Mott's interpretation of the world mission of Christianity as seen at the Herrnhut meeting closes on a call to enter the third stage of co-operation—the first stage being that which preceded Edinburgh 1910, and the second that between Edinburgh and Jerusalem 1928. He shows how, apart from a far more comprehensive and drastic co-operation, leadership at home and abroad will be impoverished, initiative may pass to anti-Christian forces, confidence of supporters will be alienated, grounds of appeal will be forfeited.

"The world mission will fail to meet its present unexampled opportunities all over the map, and will fall short of coming to successful grapple with sinister, aggressive, ably led, and united anti-religious movements which are rapidly gathering momentum."

He then envisages the price that must be paid to achieve triumphant unity. It will cost

"... fresh, creative, courageous, constructive, unselfish, co-operative thinking; . . . resolute, heroic, persevering application of accepted guiding principles to actual or concrete situations no matter how many at first oppose and no matter how long the time required; . . . open-minded consideration of the sincere objections; . . . great patience and undiscourageable resolution. It will involve mutual sacrifice; there has been discovered no way to ensure vital co-operation and enduring unity apart from the Way of the Cross—Christ's way."

"At every stage," he concludes, "in the pathway of achieving any Christian unity worthy of the name, the price

to be paid will necessitate *great acts of trust*—trust in our unerring guiding principles, trust in one another, trust in the One who wills our unity. The genuine and triumphant union of the Christians of different nations, races, and communions is through all a superhuman undertaking and process—the Living Lord working in His followers ‘both to will and to do.’ ”

## CHAPTER XII

### BRINGING CHRISTIANS TOGETHER

It seems paradoxical that the horizon of a little community on the prairies of Iowa in the Middle West should have provided the boy with the germs of international understanding and of a world missionary outlook, through his mother's interest in European rulers and in missions and his own dealings in the lumberyard with emigrant farmers from many nations. Equally striking is the fact that in that village interdenominational contacts opened his responsive spirit to widening religious fellowships that led on to his daring adventures in relationship with Churches beyond the range of Protestantism. His boyish religious consciousness was, as we have seen, first quickened by a member of the Society of Friends, the lay evangelist, Mr. Dean, who as a Young Men's Christian Association secretary for the state of Iowa contributed to the boy's mind the picture of a society that gathered men of all denominations into a living fellowship.

Before beginning to examine Dr. Mott's relation to the other great communions—the Roman Catholic and the Eastern Orthodox—we may briefly survey his relation to movements towards reunion within Protestantism. The processes of ecumenical discussion which led up to the Lausanne Conference have engaged his whole-hearted sympathy, although the main drive of his own work has been rather in the spheres of co-operative work for youth described here. The first dawn of the processes that led up to the Lausanne Conference on Faith and Order came into the mind of Bishop Brent, then of the Philippine Islands, during the sessions of the World Missionary Conference at Edinburgh in 1910. When Bishop Brent expounded this thought at an Episcopal convention in Cincinnati, Mr. Pierpont Morgan offered \$100,000 to help push the conception forward in a practical way. Dr. Mott shared in the preparatory processes as carried forward by his friends Robert H. Gardiner and Bishop Brent, and was drawn

into the council of the movement and elected a delegate by his own denomination. Unfortunately serious illness made it impossible for him to put in more than a single appearance at the Lausanne Conference. As he looked into the faces of the delegates at Lausanne and picked out those who, in the early days of the World's Student Christian Federation, had come into that movement, he had a new joyful realization of the gift of the student movement to ecumenical Christianity on all continents. Grappling with tasks for Christ in the face of non-Christian faiths and materialistic civilization had given those young leaders in many fields and many areas a sense of the terrible tragedy of Christian separatism and thus led them into the Conference on Faith and Order.

In his own country Dr. Mott has through the years been a deep believer in the Federal Council of the Churches of Christ in America, and has throughout stood behind its work. At one time he was invited to become its general secretary, but his commitments in other directions made it impossible for him to accept.

An illustration of his ecumenical attitude and relationships is of interest. The Washington Cathedral of the Protestant Episcopal Church, popularly spoken of as the National Cathedral, recently made a significant departure in adopting the plan of having, in addition to the regular Cathedral Council, what is known as the Great Council. It includes besides the members of the Cathedral Council an equal number of other Christian leaders, lay and clerical. On the initiative of Bishop James E. Freeman, Dr. Mott, a member of another communion, was elected to membership on the Great Council. The work of the new body is in general to help form and carry forward the wide and varied programme of the Cathedral.

The most interesting and important of all contemporary movements towards reunion in the mission fields is that in South India. Dr. Mott sustains continuous contact with its leadership and has been able to secure financial help for the periodical which progressively interprets the successive stages of discussion and fellowship. The significant union movement known as the Church of Christ in China has also called for his co-operation. In preparation for the series of conferences among Christian missions in India, China, Japan, and Korea in 1912-13 the Archbishop of Canterbury, wishing to help

forward the ecumenical aspect of Dr. Mott's work, wrote the following letter:

"I desire to commend to the Bishops of our Church in Eastern lands Dr. John R. Mott, who, on behalf of the Continuation Committee formed as an outcome of the Edinburgh Conference on Foreign Missions, is undertaking to conduct enquiries and to offer encouragement among the Christian Missions of India, and China, and Corea, and Japan. Dr. Mott is so well known as a wise and earnest pioneer of Missionary work, and his experience is now so wide and varied, that a commendation of him can hardly be necessary. But I am glad to assure those who have not yet had the opportunity of establishing personal friendship with him that they may rely without anxiety upon the tact and wisdom which accompany and steady the enthusiasm of which he has for many a year given proofs so remarkable.

RANDALL CANTUAR

6th August, 1912"

At Fayette the young student, John Mott, would not infrequently go into the little Roman Catholic chapel when Mass was to be said. When he reached Cornell he found an Association that was unusual in having rejected the ordinary foundation known as the Portland Basis, which is exclusively Protestant, in favour of a more comprehensive platform: "I acknowledge the Lord Jesus Christ as my Master and believe on Him as my only Saviour. I promise to abide by the Constitution of this Association and to unite with it earnestly in Christian work." When he became president of the Cornell University Christian Association, Mott drew into its membership scores of Roman Catholics, and made a fellow-student, the president of the University Catholic Guild, Mr. Callan, chairman of one of the most important committees.

He enjoyed at Cornell a meeting to which he was invited by the Catholic students of the University who had formed a student Catholic union, and concerning which he wrote as follows to his mother:

"The exercises consisted of a speech by the priest on the Jesuits, and two papers by students on 'The Influence of Catholics in the Early Settlement of our Country,' and a reply to 'Recent Attacks on the Catholic Church.' I was

Lambeth Palace, S.E.

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6th August 1912.

LETTER OF THE ARCHBISHOP OF CANTERBURY

*David Lloyd Garrison:*





extremely interested in their whole programme. While there was much bigotry shown in places, there was far more that was candid and charitable. It taught me several lessons and led me to think that I have studied their Church too much from Protestant authorities. It does one good to hear the other side occasionally. We are apt to think that Protestantism is *all* right, and Catholicism entirely *wrong*. But we cannot be blamed for thinking so when we have consulted only one side."

Two pages of outline notes of speeches made at Cornell in 1886 illustrate his attitude to Church loyalties. The first is headed "Aims of the Methodist Alliance." The Methodist Alliance was a group of students corresponding to similar organizations in the University, like the Catholic Guild mentioned above. He compares their presence in Cornell with that of the early Methodists in Oxford University over 100 years earlier, and asserts as the aims of the Alliance, first, to enlighten Methodists on the significance of their own history and growth, and, secondly, "to study the Christian Church as a whole and so avoid narrowness." The second page of notes outlines a speech on the relation of the Roman Catholic Church to American institutions. It reveals that he had worked hard studying papal encyclicals and other sources. After drastic criticism of the attitude of the Roman Catholic Church towards freedom of conscience, he expresses admiration for two factors in Catholicism, its past services to civilization and its unity.

During the whole of his career he has consistently, from the very outset at Cornell, kept the door wide open to similar ecumenical co-operation with Roman Catholics as individuals, and to official co-operation the moment the Church may be ready for it. From the early days of the World's Student Christian Federation Roman Catholics have been within its membership. Throughout the whole series of conferences held in 1912 and 1913 in India and Ceylon, China and Japan to promote co-operation, he was careful, far in advance, to invite the appropriate Roman Catholic ecclesiastics and invariably received a courteous reply regretting that it was impossible to accept.

In the year 1904 he called together at Rome a conference of leaders of Christian societies of students in various Latin

countries of Europe and gave them a vision of the need of youth in their lands and some conception of the possibilities that lay in a corporate work. In the years before the war he had evolved a policy, secured money for buildings and staff, and recruited a leadership for work among the youth of a number of Roman Catholic republics of Latin America. These have included Argentina, Brazil, Chile, Peru, Uruguay, Panama, Cuba, and Mexico. The Philippine Islands are another predominantly Roman Catholic field of service. In all these areas the aim has been to carry through in colleague-ship with Roman Catholic laymen intensive Christian character-building programmes of activity. No other movement has had comparable influence in opening the minds of largely sceptical and indifferent young manhood and student life of these lands to a sympathetic, intelligent presentation of Christian truth and its application to daily life.

On reaching Asia a wider ecumenical problem early called itself to his attention. The ancient Syrian Church in India, said to have been founded by the Apostle Thomas, sent delegates to Continuation Committee conferences in India in the autumn of 1912. These included the venerable Metropolitan Mar Dionysius. Unfortunately, serious divisions have for long rent this ancient Church. In the student movement some of the Church's younger members had caught a vision of unity. They, therefore, asked Dr. Mott if, as chairman of the Continuation Committee, he would meet deputations of leaders from these antagonistic sections with a view to promoting better understanding. Although his programme was terribly crowded he gladly consented. The only possible time was the first two days of 1913, and the place was near Calcutta, in North India, which involved the delegates in a three-day railway journey northward from Travancore and three days returning. Of the divided bodies the Jacobites were represented by their metropolitan, Mar Dionysius, and five leading members. The Mar Thoma body was represented by their metropolitan and his strongest workers. The metropolitan of the body which had split off from the Jacobites had started to the conference, but owing to the illness of an associate was prevented from reaching it, so that his community was represented by two students. He pledged himself, however, to carry out any conclusions reached. The Bishop of Travancore and Cochin and a group of young

men represented the Anglicans. Dr. Mott presided. As he said in a report letter:

“Among the matters on which unanimous agreement was reached were these: To unite in Christian student camps; to unite in local conferences for the deepening of spiritual life, the development of missionary spirit, and the promotion of true fellowship; to unite in apologetic lectures to the educated non-Christians and in missions to the depressed classes, also to co-operate with the National Missionary Society in India (a highly significant action because during long centuries the Syrian Church has not been missionary); to unite in establishing a modern, model high school which might evolve into a college; to combine in the training of workers; to observe the principle that no person shall be received into another Church without the approval of the Church to which he originally belonged, and that in cases of dispute the matter shall be referred to arbitration on a plan adopted at the conference; to forgive and forget the past and to regard each other as brothers in the future; to constitute a continuation committee for giving effect to the decisions of the conference and for fostering these remarkable beginnings of unity.”

The presence of representatives of this ancient Church at the Continuation Committee meetings was the first time in its long history that it was officially represented in any gathering on Christian affairs in India.

During the war Dr. Mott had, through the service to the prisoners of war and to combatants, been helping the physical, intellectual, and spiritual stamina of millions of Roman Catholic young men of many nations. Among these Poland stood eminent. He committed to Paul Super the task of working out a comprehensive plan for a national Young Men's Christian Association work in the new Poland. The plan was to concentrate on city and student work in Warsaw, Cracow, and Lodz; to specialize in developing Polish personnel; to work for a growing self-support from Polish sources; to help the Polish Young Men's Christian Association become truly indigenous; to help it to be both inter-confessional and yet within the framework of a Catholic society, for only about 1,000,000 of Poland's 32,000,000 inhabitants are Protestant; to use no methods not congenial to Catholics in character-

building; to work in the largest possible harmony with the Catholic Church, but with complete lay control of the Association; to erect modern city Young Men's Christian Association buildings for the three large cities, each a capital in its way. Warsaw politically, Lodz industrially, Cracow culturally; and to maintain good co-operative relations with the government.

This liberal, far-sighted, and statesmanlike plan Dr. Mott has backed consistently, including the securing of the large sums of money making possible the buildings, with results far in excess of any that could have been anticipated. Outstanding Catholic laymen, including leaders of the government, who know well how splendid an influence is exercised by the Association upon the youth of these great cities of the new republic, have given it their full support.

"Early in my life in Poland," writes Paul Super, "at Mott's request, I called upon Marshal Pilsudski, Poland's not-well-so-called dictator, to present him with copies of the report of the American Young Men's Christian Association war work, which had found expression in ninety places in Poland. I took advantage of this visit to ask the Marshal to become the Polish Young Men's Christian Association's first honorary member. He accepted, and thus began a co-operative relationship of the government to the Polish Young Men's Christian Association which Mott says has no equal elsewhere, a co-operation which finds most eloquent expression, both moral and material."

We thus see Christian fellowship with Roman Catholics fostered and work done for Roman Catholic youth in the Catholic countries of Europe and Latin America, but without the desired co-operation of the ecclesiastical leadership.

Throughout the Latin countries he found students socially attractive, fond of the graces of life, intensely patriotic, courageous, and often brilliant. Their attitude to the Church, however, he recognized to be one largely either of rebellion or of indifference, and among the intellectuals frequently agnostic or frankly atheistic. They are exposed to fierce temptations and find religion, as they see it, so often a matter of forms and with so little influence upon conduct. They see little connection between morality and religion. At a meeting of students in one of the university centres of South America Dr. Mott asked them, "What is the greatest obstacle here to

the spread of the Christian religion?"—to which they replied, "The Ten Commandments." To such a Church he feels the greatest contribution would be the infusion into its life of the new blood of youth morally alert, challenging it to attack social evils and to stimulate reform; and to do this not as rebels outside the Church but as her sons eager to see her play the part for which her divine Lord brought her into being.

The British student movement secretary, Tissington Tatlow, brought Mott, when starting on his first world tour, into contact with that brilliant historian of the papacy, the Bishop of London, Dr. Creighton, then freshly back from Russia, where he had done pioneer work in entering into fellowship with the leaders of the Russian Church. Creighton helped Mott at this early stage towards a comprehension of the riches lying within the mystical and liturgical life of Orthodoxy as well as in its creeds.

This led on very naturally to his first direct contact in the Near East with the Eastern Orthodox Churches. In Robert College, Constantinople, in 1895, we recall, he met Armenian, Greek Orthodox, and Bulgarian students, and immediately proceeded to weave them into the fabric of the World's Student Christian Federation. The American University, then the Syrian Protestant College, at Beirut, had a strong contingent of students whose loyalty was to the Eastern Church, while on reaching Assiut in Egypt he found Coptic Christians, and in India, his next stopping place, he came face to face with students of the Syrian Church. He had thus already in this first stage of his world travel met members of more than half a dozen different non-Protestant communions, each of them with varying ritual and creedal foundation, and had helped to bring them into friendly relation with Christian students of other communions. On reaching Japan again he was profoundly moved by the apostolic work of the Greek Orthodox Archbishop Nicolai, who co-operated so helpfully with him on his different visits to Japan, and the work of whose successor, Metropolitan Sergius, he has done much to sustain in times of desperate difficulty.

The development of his thought and practice in relation to the various Eastern Orthodox Churches, as well as with Roman Catholics, advanced to another stage at the time of the World's Student Christian Federation conference in Con-

stantinople. Before that conference opened the General Committee of the Federation at its meeting on the Island of Halki, in the Sea of Marmora, restated its basis and programme in terms which made it entirely clear that Roman Catholics and Eastern Orthodox students, as well as other believers in Christ, could sustain their membership in the Federation without weakening loyalty to their mother Church. At more recent meetings of the Federation a special ecumenical committee has functioned helpfully, with Dr. Tislington Tatlow as its first chairman, to elaborate further the ecumenical programme and to deal with problems of relationships.

As we have seen in the story of his evangelism among students, he was met in Russia at the outset by the church dignitaries with grave suspicion, dissipated at last through the kindly offices of a government official who, grasping the essential object of Dr. Mott's visit, made it quite clear that he was coming neither to draw men from the Church nor to make rebels against the State. His first visit to Russia actually came about through the fact that the Railroad Young Men's Christian Association in North America invited countries where the governments own the railways to send delegates to a conference. The Russian government responded. The International Committee sent one of its officers, C. J. Hicks, to Russia to develop the equivalent of an Association. It began under the title of *Mayak*, or Lighthouse, established through the far-sighted beneficence of James Stokes. Mott entered Russia in 1900 to help this colleague.

Because of the currents of discussion active in the first decade of this century in religious circles in Russia between the Tolstoy Rationalists and the Orthodox Churchmen, as well as the ever fomenting nihilistic and other secret, extreme, radical activities, there was great suspicion on the part of the government against groups of any kind, religious or other, meeting for discussion. At the same time, the heads of the Church were troubled as to sectarian Protestant developments. It was in this atmosphere that Mott worked to secure freedom not only for the development of the religious programme of the *Mayak* but also for meetings with students which he hoped would lead eventually to a Russian Student Christian Movement. He interviewed government officials and in particular the Imperial Minister of Public Instruction, whose agreement was secured in the following terms: "I

favour your promoting the study of the New Testament among the students of Russia." He also interviewed the ex-High Procurator of the Holy Synod, Prince Obelenski. A priest in the Council of the Orthodox Church, Father John Slobotski, was allocated to be liaison officer between the Orthodox Church and the *Mayak*. He was of a very sympathetic nature. The representative of the British and Foreign Bible Society, who had under his direction no fewer than eighty colporteurs allowed by the government to travel freely, helped with advice and backing. During the first decade of the century Dr. Mott made two visits to Russia, conducting evangelistic campaigns among the students and collaborating with Baron Nicolay in laying the foundations of the Russian Student Christian Movement. While many priests attended, the leading ecclesiastics held aloof. Dr. Mott learned some time later that following his memorable evangelistic visitation in 1909 the Holy Synod passed a resolution to the effect that "John R. Mott should not be permitted to visit Russia again for religious purposes."

In 1913 at the meeting of the World's Student Christian Federation at Lake Mohonk the Russian movement was definitely brought into the membership of the Federation; that is to say, a national group of predominantly Orthodox membership became an integral part of the World's Student Christian Federation.

In the World War there were at the maximum point in the prisoner-of-war camps of Germany and Austria-Hungary over 2,000,000 men and boys from Russia and other Orthodox countries. Under the American Young Men's Christian Association a wonderful ministry on their behalf was carried on by the large staff of secretaries from neutral countries under the general direction of Dr. Mott. His chief executive was Dr. A. C. Harte, ably supported by Dr. Conrad Hoffmann in Germany and Edgar MacNaughten in Austria-Hungary. In the varied programme of service Dr. Mott always insisted on definite provision for the religious life of the prisoners of war, providing, for instance, priests, also the furniture of altars for their worship, and, in case of the Russians, distributing to the soldiers icons sent to the Young Men's Christian Association by the Czarina. In the year 1916, in the heart of the war, when making his inspection tour of their work among the prisoners of war and the soldiers on both sides, he went by

way of Sweden and Finland into Russia, where he was received with radiant cordiality.

In 1917 President Wilson invited him to become a member of the Special Diplomatic Mission of the United States to Russia. Other members of the Mission had responsibility for political and economic contacts. Dr. Mott's responsibility was simply for a direct approach to the religious forces of Russia and in the sphere of education. His work was in no sense political. Our interest here is not with his service to the spiritual, moral, and physical needs of the Russian soldiers and prisoners, but with his relationship to Russia's religious leadership.

The Mission crossed the north Pacific to Vladivostok and went by train across Siberia when that great area was ablaze with wild flowers. Already the Kerensky revolution had taken place and the train which had been used by the deposed Emperor was set at the disposal of the Mission. This made for restful conditions while travelling and for ease of consultation between members of the group. Dr. Mott had with him a number of books dealing with the Russian Church, including the translation of their Service Book, Bishop's *The Religion of Russia*, and Edward's *Conquest of the Russian Church*.

The crowded period of his time in Russia was divided between public addresses in special gatherings and private interviews. Of the latter the most absorbing was the series of eight interviews, running intermittently from June 18 to July 8, with Prince Lvov, the High Procurator of the Holy Synod. He assured Dr. Mott that greater and more significant changes had taken place during the early summer of 1917 in the Church than in the previous 200 years. Religious tolerance was for the first time achieved in Russia, even for Jews. A complete reorganization was in process, breaking the old bureaucratic régime. The democratic principle was to be applied to parish, district, and diocesan councils, and the election of clergy and even bishops was to be by popular vote. The responsibility for carrying this through rested on Lvov. He confided in Dr. Mott the innermost details of the terrible situation that he had inherited, with the life of the Church throttled by sloth and vice, the appointment of the most vicious people as high dignitaries by Rasputin, the organization of all kinds of orgies in some of the monasteries, and making men priests in return for a money payment in order to escape conscription.



Lvov's effort at reform had been opposed, but he had threatened resignation and got his way within twenty-four hours. Out of fifty bishops and archbishops he found only five whom he regarded as fit to sit in the Holy Synod. Thus while the Kerensky government was simply disintegrating the old despotism without organising a new régime, Lvov was securing immediately for the Church a coherent, democratic organization. He requested Dr. Mott to give him advice on the reorganization of the Holy Synod as a real power and as a comprehensive organism that would incorporate even the Old Believers, as they were called. "To do that," Lvov said, "would be the greatest act in a thousand years." Dr. Mott gave at great length amply illustrated information on the organization, administration, and present-day programmes of Western Christian Churches. He also explained in detail the plan of the Conference on Faith and Order then in preparation, and provided him with the literature.

Lvov was a man of profoundly ascetic life, with the whole twenty-four hours organized in terms of prayer and worship and work. He outlined his view of world-wide Christianity in the following terms: that the Spirit comes through the Orthodox Church, organization through the Roman Catholic Church, and good works through the Protestant Church. The Orthodox Church, he said, is the Mary of Christianity. To sacrifice the soul to Christ is the chief aim of Orthodoxy. His own duty, he said, as dictator and autocrat appointed procurator by the Duma, was to gather round the Sobor the best intelligentsia of the Russian Church and create in it an irresistible moral force. Having done that, he would cease to be dictator and become responsible to the Synod. In Lvov's view it was the corruption of the Church, especially as incarnate in Rasputin, that completed the isolation of the Czar. Even the Grand Dukes, he said, were for revolution and it was the people of the Palace itself who killed Rasputin.

It is an alluring path for the imagination to tread in attempting to conceive what would have happened if, following Senator Root's advice, a truly democratic régime might have been created within which the Church as reformed by Lvov could have launched into a new life in which it would have become a real expression of the Russian soul and have entered into relationships with other Churches and expanded into missionary activity in non-Christian lands.

The eminent Professor Kudriavtsev, of the Kiev Ecclesiastical Academy, told Dr. Mott that he had come to them at the supreme moment of their historical life and revealed his joy that Dr. Mott saw in the Orthodox Church the treasures that it really possesses. Archbishop Platon in a talk with him was pessimistic. Already he saw universal disintegration taking place and Lenin beginning to consolidate his forces for the final revolution.

He interviewed the head of the Old Believers, Archpriest Chilev, who was enthusiastic for co-operation and even wished that the Orthodox patriarchs then outside Russia should be invited. One very moving discussion was with a group of leaders of the Old Believers. This sect, 250 years old, numbering about 12,000,000 members, had a sobor of its own each year. They had been cruelly persecuted. He met with their leaders in a little log house on the edge of the forest; a circle of bearded ecclesiastics gathered round a table on which stood a white lighted candle. To them the New Testament and not the liturgy was the most important thing. He encouraged them by emphasizing that vitality and not numbers was the real test of a Church. Their choir, appearing like magic from the woods, sang their soul-shaking religious music to him under the stars.

He had also two interviews with the Roman Catholic Bishop in Petrograd and Bishop Cieplak, the Polish Roman Catholic Bishop in Russia, as well as the heads of most of the Protestant denominations in Russia. He also gave much time to interviews with the three most influential leaders of the Jews in Petrograd, including Mr. Pchenlov, a prominent leader in the Zionist Movement to whom Justice Brandeis of New York had introduced Dr. Mott, and Baron Ginsburg.

When he called upon Bishop Cieplak he found the High Procurator there—the first time that the Orthodox Procurator had ever called upon the Roman Catholic Bishop. Dr. Mott said to them, “Here we are, representatives of the three great Christian communions, Orthodox, Roman Catholic, and Protestant. We have one Christ and we have common enemies. Surely we must come to understand one another better and learn to work together.” To this they warmly responded. He then went on to recount how the Roman Catholic Archbishop of Madras in India in answer to his question, “How can we bring about closer unity?”—replied, “First, we must pray more for unity, secondly, we must show one another true

courtesy; thirdly, we must see more of one another." This also met with their hearty approval.

Among other personal interviews was one with a Russian woman of great vitality, Countess Panin, the member of Kerensky's cabinet in charge of child welfare, who urged Dr. Mott to send her books on law and legislation in relation to child welfare in different countries. He gave very special attention to her request, sending her in due time over 100 volumes by European and American authors bearing on the social problems with which Russia was so soon to deal. He also met Baron Rosen, who had been an ambassador, a landowner whose 16,000 acres were taken from him in one night by peasant soldiers who gave him back twenty acres. The judge of the High Court of Justice at Moscow, Paul Astron, outlined to him the disintegration of the armies then in rapid progress, and told him how Lenin and his group were sending to the front large supplies of extremely effective leaflets and copies of his paper, the *Pravda*. Sir George Buchanan, the British ambassador, agreed with most of the Russian leaders whom Dr. Mott met in the conviction that Kerensky was lacking in power of decision.

Two extraordinary events that took place while he was in Russia on this mission marked an epoch in Dr. Mott's relations with the Orthodox Church. The Great Sobor of the Russian Orthodox Church was then in session at Moscow for the first time since 1682. The Great Sobor was something more to the Russian Church than the General Assembly would be to the Presbyterian Church or the General Conference to Methodism; but it had been suppressed under the Czarist despotism. At this gathering in 1917, over 1,000 official delegates were present from every part of Russia. Dr. Mott was invited to address the whole gathering. To his joy he found an old friend, a Russian priest from San Francisco, who proved an ideal interpreter. Again and again during his address of an hour's length the whole audience rose, this being a sign of signal approval. At the end they all rose, and having sung a hymn invoking the Holy Spirit, followed it with the famous Russian song, "Many Years."

A few days later, on returning to Petrograd, he was invited by the High Procurator to speak to the Commission of the Holy Synod itself, including among others virtually all members of the Synod which was then planning the Extraordinary

Council to be held some weeks later, and also to deal with the revision of the curricula of the ecclesiastical academies. After outlining the great achievements of the Eastern Church through the centuries, emphasizing its most distinctive contributions, Dr. Mott spoke of the marvellous opportunities lying ahead of it and pointed out its grave difficulties. He then outlined certain characteristics of Western Christianity which in his judgment the Russian Church most needed. Any one familiar with the remorseless, cruel, and despotic rule in the Church of the famous High Procurator Pobiedonostzev, Lvov's predecessor, would find it difficult to believe that a Western layman could conceivably have been afforded these opportunities of direct penetration into the most august assemblies of the Russian Orthodox Church.

He returned to Moscow on July 4 to witness the election of the new metropolitan. At the end of this service, which profoundly moved Dr. Mott, with the marvellous congregational singing of chants and responses, songs and hymns, he was led behind the altar with his colleague, Mr. Charles R. Crane, and presented with a priceless sacred ikon taken from the Uspensky Cathedral, where it had been since the fourteenth century. This was the cathedral in which the Czars were crowned. The archpriest who presented the ikon had a son in one of the prisoner-of-war camps in Germany who had repeatedly written to his old father of the helpfulness of the Young Men's Christian Association to the prisoners. Another extraordinary event was in the Kasan Cathedral in Petrograd, where the archbishop administered the Holy Communion not only to the bishops and priests present but to Dr. Mott and his colleagues.

On the day before they left the capital to return to America, they hurriedly convened to consider the crisis in Finland precipitated by Bolsheviks under Lenin's guidance. It was thus at a time when Kerensky's government was tottering that they left. The Bolshevik revolution crashed in upon all the reorganization and revival of the Russian Church that Dr. Mott had witnessed. On a superficial view this might be said to have destroyed all that new hope. He, however, has continuously worked ever since in the certainty that sooner or later the day will come for a new life for the Christian Church among the Russian people.

The outstanding expression of Russian Orthodox foreign missionary impulse is in Japan. Cut off as it was from its

base by the Bolshevik revolution, it fell into serious financial difficulties intensified by the earthquake, which shattered its cathedral. Dr. Mott has not only continuously raised money to help support the work, but got together a considerable fund that went far in aiding the rebuilding of the cathedral, of which one graceful recognition was made in a sacred concert arranged by Metropolitan Sergius in his honour, during his visit to Japan in 1925. Dr. Mott carried further the ecumenical approach to the Eastern Churches in 1924, when touring the Mediterranean Basin, in a series of personal conferences with their leading ecclesiastics in North Africa, Nearer Asia, and the Balkans.

In addition to sustaining helpful contacts with dispersed Russians in every part of the world, as for instance in the work of the Young Men's Christian Association at Harbin in Manchuria, and in parts of Europe, he has given continuous attention to the support and development of a Russian ecclesiastical academy in Paris under the oversight of the Metropolitan Eulogios. The adult educational work by correspondence courses among Russian students all over the world extends the influence of the Association far beyond the central group in Paris. Those who have been moved by the writings of Professor Berdyaev or who have seen the journal launched in order to express Russian Orthodox thought will grasp something of the potentialities that lie within this movement. It is rallying Christian Russian thinkers and writers who stand for a creative reformation within the Orthodox Church, sustaining the ancient traditions by revitalizing them with new forces from the modern world, and by drawing Orthodoxy from its isolation.

Dr. Mott secured the presence of the Metropolitan of Saloniki at the World Conference of Workers among Boys, organized by E. M. Robinson of the World's Alliance of Young Men's Christian Associations, which was held in the summer of 1924 at Pörtschach in South Austria. He later obtained the initial large gift which has made possible the splendid modern building of the Young Men's Christian Association for Saloniki, and has since secured the money for the Greek Church chapel in it. The street on which the building stands was named by the city "John R. Mott Street." So stirred was the Metropolitan by the vision of the need of boyhood and the power of Christian education as opened at Pörtschach that he went

to America to study the processes of religious education as practised by the Churches there, with a view to applying them within the Greek Church.

Dr. Mott, in company with Dr. D. A. Davis, visited Mount Athos, the famous "Holy Mountain," where he was welcomed by the Holy Synod and was the guest of the ex-Ecumenical Patriarch Meletios. He addressed the Synod and discussed with them how the most helpful relations might be built up between the Young Men's Christian Association and the Orthodox Churches in the Balkan and other Orthodox countries where it had developed work after the war.

Mount Athos is the name given to a long narrow peninsula which extends from Southern Macedonia into the Aegean Sea. Since the early centuries of the Christian era this "Holy Mountain" has been a self-governing state of monks. It is dedicated to the Virgin Mary and no females, even of animals, are allowed on the peninsula. There are some twenty huge monasteries, each having many dependent hermitages and groups of dwellings for monks. The population at present consists of 6,000 monks and 3,000 other men. The state is governed by a Holy Synod consisting of one representative from each monastery. The village known as the capital is three hours' ride on mule-back up in the heart of the mountains. There are no wagons, trains, automobiles and, except in one monastery, no electric lights. One had the impression of stepping back into the Middle Ages.

"We were met," writes Dr. Davis, "at the landing place by two members of the Holy Synod and a most picturesque guard dressed in white skirts. I was told that the chief duty of these skirted men is to keep females off the place. After our mules had slowly zig-zagged up the side of the mountain for an hour we came to the first monastery. As soon as we were sighted all the monastery bells rang merrily. We were met by many long-robed, long-whiskered, kind-hearted monks who led us to their guest-room where we were served with sweets and Turkish coffee in true Oriental style. Another ride of two hours brought us to the very picturesque capital snuggled in between the hills with a beautiful view of the sea and of snow-covered Mount Athos. Again bells rang when our little caravan came in sight. At the entrance to the town we were met by the Holy Synod and escorted to



ECCLESIASTICS OF EASTERN ORTHODOX CHURCHES AS GUESTS OF THE INTERNATIONAL  
MISSIONARY COUNCIL ON THE MOUNT OF OLIVES, 1924

The author is in the front row, second from the right, Mrs. Mott directly behind him





the richly decorated church where a special service was held in our honour and special prayers were offered for the President and people of the United States and for Dr. Mott and the Young Men's Christian Association. We were entertained at luncheon by the Holy Synod. We afterwards learned that we were accorded the maximum ecclesiastical honours. As one leader significantly remarked, 'Ten years ago such a thing would not have been possible.' No one could have been more cordial than His Holiness the ex-Ecumenical Patriarch. When he introduced Dr. Mott to address the Synod he said among other things, 'During its long history Mount Athos has welcomed many kings and princes but no one was ever welcomed with greater pleasure than is Dr. Mott to-day.' After nearly eight hours' conference with His Holiness we left Mount Athos with a sense of having had a rare opportunity for fellowship and invaluable counsel not only with a great soul but also with one of the greatest statesmen of the Christian Church. To have won so completely the confidence of the Orthodox Church leaders and to be in a position to co-operate at a moment when the Eastern Churches are going through such a crisis as at present puts on our movement a tremendous responsibility. It is difficult to conceive of any greater opportunity for service."

This meeting was the peak of a series of discussions that took place that year between Dr. Mott and the Metropolitans of Athens and of Saloniki, the Patriarchs of Alexandria and of Jerusalem, and the leaders of the Coptic, Armenian, and Abyssinian Orthodox Churches. To each of them he presented the new World Missionary Atlas, using it as an occasion for putting once more the question that has always burdened his heart as to the vital importance of the Eastern Orthodox Churches joining in the divine task of evangelizing the world.

In order to avoid all suspicion of attempts to proselytize, and also to enlist the powers of Orthodoxy in the work of influencing for Christ the young men and boys, he called leaders of the Orthodox Churches to meet representatives of the World's Alliance of Young Men's Christian Associations at Sofia in 1928, when basic guiding principles were wrought out and accepted. Meanwhile experiment in co-operation was steadily proceeding in Greece, Jugoslavia, Bulgaria, and

Roumania in daily work on the Christian character-building programme of the Young Men's Christian Association. Priests and laymen of the Orthodox Churches were brought into sustained co-operation with the directing boards and with the executive staff of the Association in those lands.

A second conference under his chairmanship, held in Kephissia, near Athens, in 1930, welded the programme of co-operation into a more satisfactory shape in the light of experience. These accepted principles were incorporated into the constitution and the programme of some of the Associations. Orthodox representatives crossed the Atlantic to the World Conference of Young Men's Christian Associations at Cleveland in 1931, and there these principles and this programme were unanimously accepted by the world-wide body of the Associations.

It was with this background of experience and of accepted common platform that he set forth in the spring of 1933 on a series of consultations covering two whole months in the Balkan countries and the Near East. The meetings had been carefully prepared for by a visitation of the areas by Dr. D. A. Davis of Geneva. What detailed care Dr. Mott himself gave to the preparation may be gauged from the fact that as tributary to the meetings he visited and conferred personally concerning the agenda and related plans with the Ecumenical Patriarch in Istanbul, the Patriarch of Antioch in Damascus, the *locum tenens* of the Greek Patriarchate in Jerusalem, the Archbishops of the Russian and Armenian Churches in Jerusalem, the Coptic and Greek Patriarchs in Egypt, the Metropolitans of Athens and of All Greece and of Saloniki, the Yugoslavian Patriarch at Karlovci, the Metropolitan of Sofia, and the Roumanian Patriarch at Bucharest, as well as with other members of the Holy Synods of Greece, Yugoslavia, Bulgaria, and Roumania.

This journey in 1933, literally and spiritually in the footsteps of St. Paul, in Jerusalem, Damascus, Antioch, Iconium (Konia), Athens, and Thessalonica (Saloniki), and thence through Bulgaria, Roumania, and Yugoslavia, marked a wonderful development in Mott's relationship to ecumenical co-operation with the ecclesiastics and an increasing number of the rank and file of the Orthodox Churches in those lands. The way had been paved, we recall, by the service of the youth of the Orthodox Church through the Young Men's

Christian Association during and after the war—whether as combatants, prisoners of war, or refugees—on the basis of frank and complete co-operation with the Orthodox Churches. Every possible help was given in sustaining the cultural and spiritual loyalties of youth to their own Churches.

Instead of holding one international meeting for all the Balkans, as was done in 1928 and 1930, a sustained consultation took place in 1933 in the capital of each country in turn. At each place misunderstandings were explored and cleared up, needs analysed, projects envisaged, fellowship strengthened, personal understanding deepened. In each capital not only were these things done, but leaders of the Church and of the Association met to discuss the actual perils and problems of youth and constructive ways of meeting them with a concrete programme of activities. This drew in not only leaders of youth but young people themselves after preparation in discussion groups. A public meeting was held in each place for students, when Dr. Mott spoke to crowded audiences. At a third gathering in each place—a reception called to meet Dr. Mott—there were brought together outstanding leaders in all ranks of life, political, social, intellectual, and financial, when he interpreted to them the contribution of the Young Men's Christian Association to the needs of youth. In Belgrade, Yugoslavia, His Royal Highness, Prince Paul, headed the group that prepared this reception; in Sofia, Bulgaria, Archbishop Stefan presided over it; and in Bucharest, Roumania, it was given in the splendid new city hall by the Mayor. Dr. Mott, in addition, made personal calls upon present and past prime ministers, ministers of foreign affairs, and rectors of universities.

Representatives from Greece, Yugoslavia, Bulgaria, and Roumania now headed for Bucharest where he chaired for three days the consultation regarding the future of co-operation between the Orthodox Churches and the Young Men's Christian Association. They took as the basis of discussion the papers and records of discussions of these four national conferences and also the findings of the Sofia and Kephissia conferences of 1928 and 1930. At Bucharest representatives of the Russian diaspora joined them. Findings were drawn up that present the clearest, most comprehensive, most practical and prophetic statement of principles and programme that has ever been framed in the interest of the young manhood

and boyhood of Orthodox lands. This is not the place to give them in detail.\* They are so splendid an example, however, of that process of fellowship in thought and prayer which Dr. Mott has so consistently pursued that we feel impelled to present some outline of the findings.

After a short historical introduction, the findings analyse the perils and problems of youth in Orthodox countries. Those conditions are in most respects similar to the dangers and handicaps faced by youth all over the world. But what is striking to observe from America and Western Europe is that the ferments that are transforming life for youth in the highly industrialized and mechanized nations are so thoroughly at work also in the still relatively rural and traditional life of South-eastern and Eastern Europe.

The objectives outlined are such as would be natural to a Christian organization seeking to help youth. From the point of view of our subject in this chapter the first is the important one, namely, "To co-operate with the Church in affording all young men and boys adequate opportunities to have personal experience of Christ, and to communicate His spirit in their daily relationships." In the governing principles an important statement is number two: "The Association is not a Church, does not perform the sacramental functions of the Church, is not a substitute for the Church, but is a child of the Church, seeks to be of service to the Church, and declares its unswerving loyalty and faithfulness to the Church." The Association also is an organization in which all members of the Church, clergy and laymen, participate freely. When it comes to a constructive programme, definite provision is made for regular expression and re-shaping the activities under the changing conditions of life. In addition to the provision for general educational work and work in relation to the body and the mind, religious education is given a place of the first importance. Among other things, "It requires on the part of teachers thorough preparation in pedagogy, religious psychology, and sociology, as well as knowledge and experience of the Christian faith. Among the most fruitful methods and means employed are religious services especially for youth, participation in the sacramental life of the Church, pilgrimages,

\* They are published in full in a pamphlet obtainable from the World's Committee of Young Men's Christian Associations, 2 rue de Montchoisy, Geneva, Switzerland, and in *The World's Youth* for July 1933 (World's Alliance of Young Men's Christian Associations, Geneva, Switzerland).

study circles, brotherhoods, lectures, conferences, literature, and guiding youth to priests, pastors, and other recognized leaders for advice on spiritual matters." The spirit of Orthodox Christianity comes out in a paragraph that integrates the whole thought of the programme. It says: "The entire programme should be built upon the principle of recognizing the central position and hierarchical primacy of religion in synthetic, organic, educational development, for only if the spiritual life is recognized as the source and centre of personality can the secondary functions, such as the intellectual, social, or physical, be given full expression." Definite gratitude is expressed and provision made for fellowship between Orthodox youth and its spiritual leaders and Christians of the Western Churches. Emphasis is laid on one aspect that has been in Dr. Mott's heart for years, namely, the missionary responsibility to the young men and boys of Moslem and other non-Christian populations.

Thence Dr. Mott made his way to Paris, where a three-day conference had been carefully prepared at which some thirty leaders of the Russian Orthodox Church were present at the end of May. These included Metropolitan Eulogios and Professor Berdyaev, author of *The Russian Revolution*. This group of men, including some of the finest intellects and devoted spirits among the Russian diaspora throughout the world, gave themselves under Dr. Mott's chairmanship to a searching review of the work of the Russian Orthodox Theological Institute at Paris, the Religious-Pedagogical Institute with its world-wide ramifications of education by correspondence in the Correspondence School, the Young Men's Christian Association Press, the Student Christian Movement, and the Religious-Philosophical Academy,—all of them directed toward the great goal of preparing a powerful leaven of Orthodox thought and worship and activity incarnate in a new leadership who by voice and pen and good living will be ready, in time, to help to guide the Russian nation.

When we ask how it comes about that Dr. Mott has won his way into the confidence of the high ecclesiastical rulers of these ancient Churches, a position that no other western Protestant has ever secured, we can hardly do better than to quote from an article written by Professor Nicholas Glubokovsky, of the Sofia Theological Academy, translated from the Russian *Ecclesiastical Journal*:

"I am specially thankful that it has fallen to my lot to meet and converse with the well-known American, Dr. John Mott, the head of the world-wide International Committee of the Young Men's Christian Association in general and of the Christian movement among students in particular. I have long known of his activity, which has already had a duration of thirty-five years, and have had laudatory reports, for example, from such authoritative and trustworthy a person as my pupil, Metropolitan Sergius of Tokyo, who recommended him to me as a sincere admirer and benefactor of the Orthodox Church. But nothing can take the place of the direct observation of his manner and expression, so firm, precise, and sincere that only perhaps the blind or the dazzled from among us can oppose him. . . . It was in the midst of cruel and stupid hatred of Russia that Dr. Mott with noble humanity openly and fearlessly said that, having personally visited fifty-four countries and having contacts in 2,700 universities and colleges in the whole world, with a membership of not fewer than 300,000 students and professors, he nevertheless indelibly felt that 'holy Russia' was and remained for him the first and most ardent love of his heart. . . . That is not simple enthusiasm but deep conviction. Dr. Mott perceived decidedly the greatness of Orthodoxy in that it has preserved the continuity of the bonds of succession from the apostolic Church, has provided exact dogmatic terminology, has organized spiritual forms of worship, has cultivated incomparable music, . . . and has preserved and developed the spirit of self-sacrificing devotion so that his dearest memories in connection with his most recent journey relate to his stay in Jerusalem, where together with his worthy wife he was the guest of Patriarch Damian and was especially moved by spiritual communion with the Russian monks of the place and likewise by his visit to Athos. . . . Dr. Mott published an English translation of our Liturgy, provided with a commendatory introduction by Patriarch Tikhon, and distributed it everywhere. . . . With his participation was founded the theological seminary. In Tokyo our Japanese Mission has long enjoyed his support.

"At the time of the Grear War Dr. Mott concerned himself in every way about our prisoners of war in Germany and tried to safeguard their religious interests by seeing that



CONFERENCE OF LEADERS OF EASTERN ORTHODOX CHURCHES WITH REPRESENTATIVES  
OF THE WORLD'S COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS AT  
KEPHISSIA NEAR ATHENS, GREECE, 1930





they had good Orthodox pastors, ikons, and sound religious literature. And up to this time he has not ceased mightily to help our Church in this direction, both in its distressing dispersion and in its harsh communistic prison at home. And his faith in Patriarch Tikhon is immovable and abundant. In all this there is manifested an inner, almost mystic conviction. . . . His speeches were not written down with stenographic accuracy, but they were so penetrating that a certain well-known Bulgarian leader emphatically called them a 'confession of faith.' . . . We cannot, we must not, remain indifferent, and we are under obligation to express in response the love and gratitude of the Orthodox Russian heart. And the means to this end are simple, near at hand, and accessible to each of us. When a certain admiring Russian priest mentioned to Dr. Mott that he included in his service prayers also for him, the latter said with intense feeling: 'For me that means everything.' Let us all pray that the Most High will always help the great Dr. John Mott and his wife, his noble helper in all undertakings, to achieve with blessed success his Christian work for the glory of God and for the advantage of our holy Orthodoxy."

As will be abundantly clear, Dr. Mott's activity in relation to the Eastern Orthodox Churches, both personal and as a leader of the World's Student Christian Federation and president of the World's Alliance of Young Men's Christian Associations, has never been that of simply bringing those Churches within the sphere of Western Protestant influence, but of their sharing with one another the best that each has to contribute. He has again and again recalled the essential values of Orthodox Christianity and the great profit with which they may be studied by those belonging to the Christian communions of the West and of the Far East. In those essential values he includes the basic writings of the great fathers and the conserving power of the early ecumenical councils, the creedal formulations of the early Christian centuries, its worship, in particular, in its liturgical and mystical aspects. "How desirable it is," he says, "that we familiarize ourselves with the wonderfully rich liturgy of Orthodoxy into the depths and meaning of which one cannot enter without being en-

riched.\* The profoundly moving sacred music will ever be a source of spiritual help to all who come under its spell. Let it be emphasized again that the contemplative and mystical notes in Orthodoxy have a very special message to those of us in the Churches and Associations of the West." He adds: "We form some conception of the great spiritual riches of the Orthodox communion when our attention is called to the traits which those who know Orthodox Christians best consider most distinctive, most honoured, and best exemplified not only by her saints of other days, but also by multitudes of her humble communicants to-day—devotion, humility, love, spirit of forgiveness, reverence or God-consciousness, and a marvellous capacity for suffering and vicariousness. What Churches in modern times have passed through such fires of persecution, or furnished such hosts of confessors and martyrs for the Christian faith as the Armenian, the Greek, and the Russian?" He concludes in words that may well close our survey of his ecumenical activities that are still in process: "To this end let us heed the exhortation contained in the words of the Liturgy of St. John Chrysostom: 'Let us love one another that we with one accord may confess the Father, the Son, and the Holy Spirit.' "

\* He was so impressed with the Eastern Church liturgy that during the war he raised and devoted over \$30,000 to bringing out an edition of the best English translation of the Russian Church Service Book, and supervised its wide distribution among Young Men's Christian Association workers on behalf of soldiers and prisoners of war, and, in subsequent years, among leaders of Protestant Churches.

## CHAPTER XIII

### OTHER FAITHS AND SYSTEMS OF THOUGHT

MOTT was one of a small group of students at Cornell University who took initiative in forming what was known as the Religious Association. This title distinguished it from the Christian Association because the aim was to provide a centre of fellowship for men with religious interests of any kind. Members of this association of students at Cornell included Protestants, Roman Catholics, and members of the Eastern Orthodox Churches. There were also a number of Jews, Buddhists, and at times Mormons. Some of the members belonged to the Ethical Culture group, which was then developing under the leadership of Dr. Felix Adler. There were at that time no Hindus or Moslems in Cornell University. If there had been they would have been eligible to join. All were welcome who had a sincere and earnest attitude toward religion, and tolerance of one another's honest convictions.

During this period Pundita Ramabai was visiting North America to secure support for her work among the child widows of India. She was at that time a devout Hindu. Mott listened to all her speeches in Cornell, and took a lead in forming in the University the first Ramabai circle in America for supporting her work. This was some time before her conversion to Christianity.

His sympathetic and interested attitude toward other faiths was also illustrated at that time in his work of founding and helping to build up the library of the Cornell University Christian Association. One guiding principle was to include within it books giving a sympathetic account of the different religions from the point of view of believers in those faiths. In this piece of work, as well as in developing a tolerant attitude toward other faiths, he was greatly helped by Professor Burr, whose influence on him was marked.

As early as 1893 he was a delegate to the Parliament of Religions in Chicago. He listened throughout its proceedings to

the exposition of other faiths by adherents, and himself made a speech on the student Christian movement. This is typical of his consistently sustained sympathetic approach combined with a clear and ringing witness to the faith which he himself holds and by which he lives.

Directly he started on his world travel among students, he set himself with eagerness to the study of other faiths among the people and in the lands where they find their home. This study he has continued throughout his life. One of the first books used in study circles that he promoted was that notable little volume by Principal Grant of Queen's University, Canada, on "The Religions of the World." Those who are familiar with that book, which in some ways has never been surpassed, will recall its radiant spirit of warm-hearted tolerance combined with, and indeed an expression of, a rich central Christian faith. On his first voyage round the world he had a never-to-be-forgotten hour with Dr. John Ross, who was at that time doing pioneer work on foot and on donkey-back through little known parts of Manchuria and Korea. Wherever Dr. Ross stopped a little group, and often a large one, would gather to see the curious stranger, and in a simple natural way he told them the Gospel story. It was utterly new to them, but Ross said he had learned to search their faces to find those who had been prepared by the Spirit of God to receive the message and never failed to find one or more in every group. This gave him daily evidence of the truth of John 1, 9: "There was the true light, even the light which lighteth every man, coming into the world." This testimony resting on such a volume of authentic evidence had large influence in determining the convictions and attitude of Dr. Mott.

Later in the journey he had talks in Japan with Dr. J. H. De Forest of Sendai, who gave his conception of the meaning of Jesus' words, "My Father worketh hitherto, and I work." This, he said, meant that God was not without witness in the religions that preceded the coming of Christ into the world. This talk affected strongly Dr. Mott's approach to other faiths. He sought in them for evidences of the working of God's spirit. He felt that a key had been put into his hands for opening a door into their essential spiritual values. He saw, as he had not before, that the adherents of other religions are not necessarily cut off from access to God. Dr. Cuthbert Hall's Barrows lectures and his other books voiced and rationalized these convic-

tions. They steadied him also in those early days of his travel when, visiting Indian temples, he was dazed by the nauseating and debasing expressions of religion everywhere manifest.

In his journeys to the lands of the non-Christian faiths Dr. Mott has whenever practicable made visits to their shrines. Throughout India he has visited the important shrines of Hinduism. It would be interesting to know how many, even among Buddhists, have visited as many of their sacred places as he has done in India, Burma, and Siam, in the Dutch East Indies (including the Boro-Budur), in China, Korea, and Japan. Mohammedan shrines and mosques in Turkey, Egypt, Palestine, India, and French Africa and elsewhere have absorbed his eager attention by their beauty and spiritual significance. Some of his papers reveal a very close examination on the spot of every aspect of the great Al Azhar Moslem University in Cairo, including the curriculum, the places of origin of the students, the methods of teaching, the life of the students, and their religious experience and convictions, as well as their plans for life. Never have he and his wife shared more joyful thrills of common interest in sacred scenes than in their journey on horseback through Syria and Palestine in 1896, when, with George Adam Smith's *Historical Geography of the Holy Land* in their hands, they visited, one by one, the sacred places of the Jewish as well as of the Christian faith. Long years ago when travel to the tomb of Confucius was difficult, he, in company with his friend Brockman, made a special pilgrimage there. The names of the places where he has held the conferences of different world organizations reveal a surprising number at holy places of the world's religions. He has repeatedly called the attention of Christians to the splendid practice of Buddhists in locating their shrines in places of natural beauty.

In the pathway of these journeys he has eagerly seized every opportunity of coming face to face with living leaders of other faiths—their priests, teachers, and “holy men.” He has on all these occasions sought to hold intimate conversations and thus to learn from their own lips their deepest convictions, their attitudes and practices. Without exception he has on these occasions presented to them his own convictions of discipleship to Christ. At an early stage he had long talks with the Abbas Effendi, the son of the founder of the Bahai movement, to seek for the inner driving force of that cult. These experiences through the years down to talks with the Mahatma Gandhi

he recorded in detail at the time. The record of these conversations would be of enthralling interest and of real apologetic value. One recent example is his visit to Siam. There he obtained a number of interviews with Buddhist priests and teachers. He went into their *wats* or temples; and confronted them in a very serious way with the question of why they were not carrying out the world missionary programme of the Buddhist faith. He told them that with the world in such chaos as it is to-day, troubled, bewildered, and needing guidance, any faith that has a real message for man must surely feel an obligation to carry that message to all the world. This, of course, gave him occasion to express his deepest convictions about the adequacy of the Christian message for the world's need. In these ways he has become, to use Zinzendorf's phrase, "baptized into a sense of all conditions, so that he might be enabled to enter into a fellowship with all."

In speaking to students of non-Christian faiths it has been his rule to plead with them in such terms as these:

"I beg of you to hold on to everything in your own faith which reason, conscience, and experience show you to be the truth; but do not let that keep you from entering upon an ever deepening acquaintance with Christ, who made the stupendous claim, 'I am the way, the truth, and the life.'"

In the approach to other faiths he has constantly taken the initiative in action calculated to produce literature revealing what those faiths have to teach. The insistence throughout has, of course, been on a true, rather than a sentimental, presentation. The weaknesses and stains as well as the strong points and values of each faith are essential to any balanced presentation. In this connection the most eminent example is that of Dr. Farquhar, the story of which is related elsewhere in this book. He was instrumental in liberating Dr. Howard Walter also for work in relation to Mohammedanism similar to that which Farquhar did for Hinduism. He backed Dr. Kenneth Saunders in his valuable series of interpretations of Buddhism. More recently he has been helping Professor Levonian in his work of collecting, translating, and publishing significant extracts from the current Moslem press. Similar help is being given to Miss Constance Padwick's work in revealing some of the finer devotional literature of Islam. There are in addition other helpful literature agencies in the non-Christian world

which are furthering larger understanding of other faiths and with the advance programmes of which agencies he co-operates. His chain of conferences through the Moslem world of North Africa and Nearer Asia in 1924 sought to throw into relief the true values of Islam; and the same was true of those in Europe in 1926 in relation to contemporary Judaism. Never before has this attitude to the non-Christian faiths and systems of thought been more consistently pursued by a responsible group of representatives of Christian leadership than at the Jerusalem Meeting of the International Missionary Council in 1928. The preparatory work for that meeting concentrated upon a sympathetic examination by men who had devoted much study to the living values in non-Christian faiths, and some of whom had had extended and intimate contacts with followers of these faiths. To that whole process Dr. Mott gave his vigorous and sustained backing, and the results of it are eloquent in the reports of the Jerusalem meetings.

Such an approach has naturally always aroused certain feelings of uneasiness. In particular the preparation for Jerusalem seemed to some perilously near to leaning towards syncretism. Dr. Mott sympathized so deeply with hostility to syncretism which, as Professor Hocking said at Jerusalem, "has in it no principle of life," that he convened in Cairo before the Jerusalem Meeting a special group to clarify the issue. Some months after Jerusalem he went to India to preside over the conference of the World's Student Christian Federation in Mysore. There they invited the ablest representative of modern Hindu philosophy, Professor S. Radhakrishnan of Calcutta, the eminent Moslem educator, Professor Zakir Hussain, also a prominent member of the Jain community, to present the best aspects of their faiths. They not only gave to these men the hospitality of the Federation platform, but invited them to stay on as guests among the student movement leaders with a view to discussion.

Dr. Mott's attitude is further defined in sentences from his book, *The Present-Day Summons to the World Mission of Christianity*:

"It was overwhelmingly proved that the more open-minded, honest, just, and generous we were in dealing with the non-Christian faiths, the higher Christ loomed in His

absolute uniqueness, sufficiency, supremacy, and universality. More than ever before, we saw Him as One other than all the rest—other than the saints and sages of ancient Hinduism, other than Buddha, Confucius, and Mohammed, other than Moses and St. Paul—‘strong among the weak, erect among the fallen, believing among the faithless, clean among the defiled, living among the dead.’ In all the many months of fresh study of the values of the non-Christian systems across the world, or the comprehensive or luminous sharing of knowledge, spiritual insight, and personal experience at Jerusalem, nothing was discovered or took place which would tend in the least to invalidate the claim and belief that in Christ we have the Central Figure of the Ages and the Eternities, the Fountain Head of Spiritual Life, the Unfailing Source of Creative Energy, the World’s Redeemer, the Desire of All Nations.”

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## CHAPTER XIV

### SERVICE IN WAR TIME

NEVER has Dr. Mott's often repeated declaration that "we must turn our stumbling-blocks into stepping-stones" been challenged by so catastrophic and tragic a test as in the World War. That struggle clove a deep chasm of hostility between nations, some of whose choicest Christian leaders, young and old, were in the world fellowships to which he had given his life-work. War, too, is the contradiction of all these processes of co-operation and fellowship, ecumenical, international, and inter-racial. The work to which he had given his life was in peril of destruction. Who could dare to believe in 1914, and still less as the horrible slaughter went on for year after year, that the war could in any degree be transformed into a stepping-stone?

Instantly his life-long principle and practice of getting straight to the scene of the problem with which he had to wrestle carried him across the Atlantic to Europe a few weeks after the war broke out. His knowledge of the welfare work for men under arms in the Spanish-American, the South African, and the Japanese-Russian wars, as well as in the Civil War, made him certain that there would be great need for similar service in this far vaster conflict. America being at that time neutral, he was able to penetrate to both sides of the conflict, and of course among the neutral peoples, as well as into the areas of actual fighting. He went into France, Germany, Switzerland, Holland, and England, talked with soldiers, leaders of respective governments, leaders of the Churches, university professors, officers of student Christian movements and of the missionary enterprise. On both sides there was not unnatural irritation at his effort to express a neutral attitude. In, for instance, Dr. Sanday's room in Christ College, at Oxford, a group of dons were intensely eager to hear about what he had seen and the arguments put forward by German Christian leaders, but they could hardly be patient with his

effort to present those arguments. The same was true with influential groups in Germany. His own mind was concentrated upon the needs of the soldiers and the sufferings of the prisoners of war on both sides. Those who saw him when he came from that visit to the warring nations declared that a few months had put ten years on to his appearance of age.

He shaped the first idea of service for the soldiers and prisoners of war in contact with Christian Philidius, a German, and Emmanuel Sautter, a Frenchman, both on the staff of the World's Alliance of Young Men's Christian Associations. The Austrians and Hungarians received first attention on the side of the Central Powers. The French army was helped on the Allied side; the British Young Men's Christian Association dealt with their troops.

In Germany he listened through day after day to expositions of the German point of view through men like Dr. Michaelis, later chancellor, Professor Harnack, and Dr. Solf, head of the Imperial Colonial Department, who gave him an intimate picture of the religious life of the Kaiser, as well as in conference with Professor Richter and other outstanding Christian leaders. After seeing these men in the middle of October, he found himself a month later interviewing Sir Edward Grey, Lord Balfour, the Duke of Devonshire, and Lord Bryce, as well as the principal missionary leaders in Britain.

Armed with the necessary government permits for starting work, he went home heart-sick at the alarming drain of the life of the best youth of Europe, the poignant and ghastly tragedy of the mass-slaughter and maiming for life of millions of young men, the flower of their nations. He set to work personally to raise money in the United States to help impartially the men under arms and the prisoners of war on both sides. No committee assumed financial responsibility for this first adventure into the moral, spiritual, and physical service of youth in Europe, which required an expenditure of a quarter of a million dollars. Year after year without exception through the war he crossed and recrossed the Atlantic and visited the different areas of the conflict and of the suffering peoples behind the lines. In 1916 he spent several months weaving together the fabric of service with the aid of a splendid body of workers, and on that occasion penetrated right into Russia. First and last he enlisted hundreds of able workers in the neutral countries to direct the expanding programme.



ONE CORNER OF A PRISONER-OF-WAR CAMP IN GERMANY CONTAINING 30,000 RUSSIAN PRISONERS  
OF WAR IN THE WORLD WAR



The cost of this work, which at this stage was confined largely to prisoners of war, had leapt to \$800,000 by the second year of the war, 1915-16. Within Germany far-spreading prison camps herded hundreds of thousands of men, of whom by far the greatest number were Russians, under conditions of enforced leisure involving intolerably depressing circumstances, which exposed them to every kind of influence of deterioration and demoralization. At the maximum point there were more than 6,000,000 men in the prisoner-of-war camps. The Young Men's Christian Association secretaries whom he was able to put into the work through the money that he raised in America brought to these imprisoned men fellowship, games, educational facilities, training in handicraft, moving pictures, and opportunities of worship.

Dr. Mott's first-hand knowledge based upon actual visitation of the fields of work and upon his exhaustive inquiries on the spot into the realities of the situation was one great element in the powerful drive of his appeals. How this helped in his call for the prisoner-of-war work may be illustrated by two paragraphs out of a letter to Frank R. Chambers, dated May 20, 1916:

"I could go on and give many other facts, all telling of the widening of the opportunity and the urgency of the need. It must be colossal to have summoned to the colours already over 58,000,000 of men and boys. Although nearly 3,000,000 of them have already been slain, the number remaining is the like of which the world will probably never see again. In no previous war were more than 2,000,000 men lined up against each other on both sides at any one time, but now in the prison camps alone are over 3,000,000. There they are shut up until the war shall end. Generally speaking, they have absolutely nothing to do. They are subjected to indescribable perils and temptations, but they are responsive to kindness and eager to be at work. Our practical plan of planting in each of these camps where necessary a single hut, of organizing an Association, and of enlisting thousands of the men in the study of useful subjects, and of promoting on the most wise and constructive lines a campaign for their moral, spiritual, and physical betterment—all this may turn prison life from a process of physical, mental, and moral deterioration into one of character-

building, and increase in efficiency and unselfish service for one's fellow-men. This will send men out, not weaker and worse than when they entered, but stronger and better. You will agree with me that President Wilson is right in what he said to me in Washington a few evenings ago, that this work will do more than any one thing, not only to meet the immediate and crying need, but to establish foundations on which right relations can be promoted after the struggle.

"Instead of spending, as we did last year, somewhat over \$200,000 for this great work, I am anxious that we shall spend this year at least \$800,000. I wish to express the sincere hope that you may find it possible to subscribe \$500, or, if possible, \$1,000 toward the \$800,000 on condition that your subscription could be made payable any time between now and December first. In my judgment there can be no more highly productive use of money than this. Many other opportunities for usefulness will be with us year after year, but not this one. What we do to relieve this greatest concentration of human strain and suffering we must do quickly."

A single paragraph or two from a letter to Mrs. Nettie F. McCormick, written on the S.S. "Oskar" on the way back from the prisoner-of-war camps in Europe, affords another illustration of Dr. Mott's effective appeal. After a close analysis of the war situation he said (August 3, 1916):

"Against this black background of deadly strife and cruelty, of indescribable misery and suffering, the most inspiring and hopeful sight is that practical ministry on behalf of the millions of men and boys in the training camps, in the trenches, and in the prisoner-of-war camps, which you have done so much to make possible. Premier Asquith has recently spoken of this as the greatest thing in Europe. I found this view shared by the leading men of all the nations as well as by the soldiers themselves and the members of their families. As you know, the object of my journey was to study how we might most wisely conduct and enlarge this work in each country, and to prepare even now for the conservation of results after the war. As a result of studying conditions on the spot and of conferring with our own workers and with trusted leaders in the different

SAGAMORE HILL. Nov 6<sup>th</sup> 1917

My dear Mr. Mott,

It was a very  
real pleasure to see you; and I  
am genuinely pleased to know  
that hereafter the policy of the  
Y. M. C. A. will be not to use  
men of fighting age on the  
other side.

I most heartily wish you  
all means in your ardent to get  
to amount of money indispensable  
if the Y. M. C. A. is to do the  
work which it alone can do for  
the soldiers, and which it is  
vitally necessary to have done.

abundant, for the hard working, vigorous <sup>men</sup> men the  
 under to this they are doing the best of work  
 while always before last meant a terrible  
 death rate and frightful ravages by disease,  
 and ~~abundant~~ <sup>the</sup> ~~most~~ <sup>most</sup> moral civilization. Men  
 before last and were then done with a  
 low a death rate, as little disease, and as  
 high a abundance of clean and decent  
 living, as in the case of the Panama Canal;  
 and a very large share in bringing about  
 this would now be attributable to the  
 work of the Y. M. C. A., or the Y. W. C. A.  
 At this moment the work you are doing  
 for our friends in Hawaii is of the utmost



I can speak from personal knowledge  
of this work. At the present time  
my daughter-in-law, Mrs. Theodore  
Roosevelt, Jr., is with the Y. M. C. A.  
in Paris. I have myself seen,  
and benefitted from, the canteens  
near the centres of healthy enjoyment  
and of rest, provided by the Y. M. C. A.  
for troops in the field. I know  
personally of its <sup>substantial</sup> ~~work~~ <sup>valuable</sup> ~~work~~ many Red Cross  
men, which is in many respects closely  
kin to that which must be done  
among soldiers, in connection with  
the building of the Panama canal.  
I found that the Y. M. C. A.  
played a literally invaluable  
part in providing healthy  
recreation, rest, and proper moral

value to them; nothing else could take its  
place, any failure to back it up would  
be a visible calamity to the army. I  
trust that the American people, whose  
now, brothers, Benifield and fellow country-  
men as it were, will stand by them  
needs, and will aid them in responding  
to your appeal with the confidence  
guaranty.

Very yours

Wm. K. K.

countries we have been able to work out plans which I trust will enable us to meet this opportunity—the like of which we will never again confront. If ever money was placed where it brought, as it were, life from the dead and beneficent results out of all proportion to the sum invested, it has most surely been in the case of the money given by yourself towards this particular undertaking.

“In the light of what I have seen, I fear that during the coming autumn and winter we shall witness immeasurably greater suffering than in either of the preceding years. It is essential that we not only continue to do all in our power to carry forward this practical and truly Christlike ministry to the bodies and souls of suffering men, but that we give ourselves more to prayer that God Himself may bring an end in His own way to a situation that has become impossible for men to control or for the world to bear.”

Upon the entry of America in 1917 into the World War the work that had been done inside Germany and Austria-Hungary could no longer be carried on by Americans, with the conspicuous exception of Conrad Hoffmann, who was permitted by the German government to remain until the end of the war in charge of the work for Allied prisoners of war in Germany. Nevertheless there was a very great expansion of responsibility for the service of fighting men. Four million men in the American army and navy called for intensive work both in the training camps on the American continent, and in the war areas in Europe. At the same time the work for the Allies grew by leaps and bounds. The French government appealed for a great expansion of the work among the troops, which went under the name of the *Foyers du Soldat*. The Italian government called upon Dr. Mott to give help to their men like the assistance being rendered to the French. This was conducted under the name, *Casa del Soldato*. The King of Italy then sent for him to come to see him at his headquarters behind the fighting lines and asked him for a greatly enlarged provision of Young Men's Christian Association secretaries and programme.

In 1917, as we have seen, President Wilson asked Dr. Mott to go on a mission to Russia, under the leadership of the Honourable Elihu Root. His task in relation to that mission was essentially to make contact and develop understanding with

the religious and educational leaders of Russia. The Russian troops were in unspeakable need for re-creation of body, mind, and spirit, the shocking disorganization and awful losses having accentuated their demoralization. Simultaneously there was on the Russian side intensified need for service on behalf of German prisoners of war.

Now that America was in the war, the International Committee of Young Men's Christian Associations, of which he had become general secretary, took into their own budget Dr. Mott's war service finances, which had hitherto been his personal responsibility. While in Russia he cabled to America proposing a large expansion of work in the Russian, French, and Italian armies, and in the overcrowded prisoner-of-war camps. On his return, therefore, as head of the National War Work Council of the Young Men's Christian Associations of the United States, he launched an appeal for \$35,000,000. They secured \$55,000,000 of which approximately 65 per cent was used for the American army and navy, and the rest for the service of the Allied soldiers and for prisoner-of-war work in all fields. It was after this that President Wilson through Dr. Mott called on the seven organizations then raising funds for war service to blend their appeals into one and expressed his wish that Dr. Mott become the director of the campaign for funds. The process by which he carried through that campaign is as thrilling as it is certainly one of the greatest stories of gathering money for humane purposes that history affords. They appealed for \$170,000,000. The sum that was subscribed exceeded \$200,000,000. If this had been the result of an appeal in the first flush of war enthusiasm, it would have been astonishing. It is difficult to find language to describe its nature when we recall two overwhelming difficulties. The first was that in the weeks when the speaking programme was to be launched, the deadly influenza epidemic struck the country, and in a few weeks took toll of twice as many lives as America laid down in the war. So far as public meetings or luncheons or parades were concerned, the programme was practically scrapped all over the United States. Telegrams showered in upon Dr. Mott, suggesting the calling off of the campaign.

Secondly, in the very week of the beginning of the campaign came the greatest world news of modern times, the proclamation of the armistice. The psychology of the nation was trans-

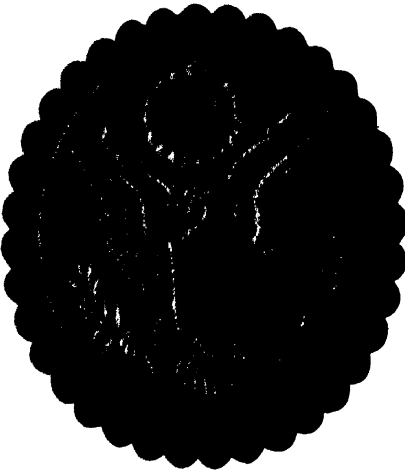
WOODROW WILSON,  
President of the United States of America.

To all who shall see these Presents, Greeting:

KNOW YE, That reposing special trust and confidence in the Integrity, Prudence and Ability of John R. Mott, of New Jersey, I do hereby designate and appoint him Envoy Extraordinary of the United States of America on Special Mission to Russia, and do authorize and empower him to execute and fulfil the duties of this commission with all the privileges and authorities thereunto of right appertaining.

IN TESTIMONY WHEREOF, I have caused the Seal of the United States to be hereunto affixed.

GIVEN under my hand at the City of Washington, this eleventh day of May, in the year of our Lord one thousand nine hundred and seventeen, and of the Independence of the United States of America the one hundred and forty-first.



*Woodrow Wilson*

by the President:

*Philipp C. Launing*  
Secretary of State.



formed. The campaign that had been floated on the tidal wave of enthusiasm for helping the men at the front as they were to give their lives in winning the war, was suddenly completely turned back on itself. Within forty-eight hours the psychology of approach for thousands of speakers and workers across the whole North American continent had to be changed. A vast majority of people, at the armistice, instantly thought that the whole effort was finished. Dr. Mott made immediate research into the time taken in demobilization in recent wars in European and American history. This revealed that even these lesser wars, with far smaller armies, required many months. He saw that the perils, from his point of view, of moral and spiritual degeneration facing millions of men in the armies in France and in America were greater in the armistice period than they were during the war. He took as his cry Mazzini's saying, so charged with prophetic insight, "The morrow of the victory is more perilous than the eve." So he covered the United States with sheaves of telegrams instructing the vast executive organization of the campaign, and through them the thousands of speakers and trainers of speakers, as to this superlative need. The result was that although in some states in the speaking campaign over 40 per cent of the speaking force were down with influenza, the vast sum already named was actually raised. No wonder that Dr. Mott, when he sent out to all those who had collaborated a statement with regard to the fund, said:

"As we remind ourselves of the difficulties, humanly speaking insuperable, which have attended this great undertaking, and as we recall the wonderful miracle which has been wrought in ushering in the world-wide, and, as we trust, enduring peace which synchronized with the launching of the campaign, let us reverently and gratefully acknowledge Almighty God as the great and only efficient Cause of this great victory of peace."

Perhaps the most concentrated and authoritative definition of both the scope and the value of this war-time service was expressed by ex-President William H. Taft, who had been Secretary of War and was then Chief Justice of the Supreme Court, in a preface he wrote to two large volumes—*Service with Fighting Men*—which is the official account of the work of

the American Young Men's Christian Association in the World War. He describes it as

"... one of the greatest achievements of peace in all the history of human warfare. The American Young Men's Christian Association in its welfare work served between four and five millions of American soldiers and sailors, at home and overseas. As General Pershing has said, it conducted nine-tenths of the welfare work among the American forces in Europe. Moreover, alone among American welfare societies, this organization, first and last, ministered to not less than 19,000,000 of the soldiers of the Allied armies and extended its helpful activities to over 5,000,000 of prisoners of war. Its operations were conducted on western, southern, and eastern fronts in Europe; in Northern and Eastern Africa; in Western, Southern, and Eastern Asia; in North and South America; and in different parts of the island world. It may be questioned whether in all time a human society has ever brought its helpful ministry to such vast numbers of men over such wide areas, under such varying conditions, and in so short a time. . . .

"I can not close this foreword," continued Mr. Taft, "without saying something of John R. Mott, to whose initiative, genius for organization, and inspiring executive leadership the work of the Young Men's Christian Association in this war is chiefly due. He would seem to have been trained by Providence to do this work. There is no one of the present day who has a greater world vision of promoting the better side of all men, and more experience fitting him to do so, than Dr. Mott. His knowledge of the moral and religious spirit of peoples of all countries and of the effective method of reaching and stimulating that part of their natures is extraordinary. Leaders in centres of influence the world over have a familiarity with his genius and capacity. This has made him a great agent in the progress of civilization. No man knew so well as he did, when we were brought into the war, the problem we would have to meet, because he had made himself intimate with the conditions in all the war area by extended visits to the countries of the combatants and to their prison camps."

Meanwhile in the spring and early summer of 1918 Dr. Mott made his fifth journey into the war zone, although it



was his first to the American Expeditionary Force. The aim of the journey was first to confer with and to help the leaders of the work in the American and Allied forces, discovering their principal problems, and helping to deal with them. Secondly, he went to discover the requirements of the work in the period ahead, whether as to personnel, or money, or policy and administration. He wished in addition to help to promote closer unity and solidarity as between the work overseas and that at home. He spent a week in England, nearly four weeks in France, about a week in Italy, and some days in Switzerland. It was remarkable that actually the journey went through in less time than he had planned. There was a great offensive on at the time. The French and Italian frontiers were closed, and intense submarine activity prevailed in the English channel. He spent practically no time in public speeches. The whole of it was given to personal interviews with different national, divisional, and regional secretaries. Among the people with whom he was called to discuss problems and to explain his work during that period were the King and Queen of England, the President of the French Republic, Lord Balfour, Monsieur Clemenceau, General Pershing—whose guest he was,—and the Archbishop of Canterbury. In his statement summarizing the grounds for thanksgiving at the end of that voyage, over and above preservation in safety through perils at sea and under fire at the front, and the personal joy of meeting his son who was on service with the American troops, were that he had achieved all the objects that he had set out to carry through as outlined above, that opportunities were given to witness for Christ and His principles in high places, that colleagues at home had been enabled to carry their burdens, added to by his absence, and the enlargement of soul through fellowship with men like Principal Cairns, Dr. Datta, the Roman Catholic Pietro Sacchini, and others.

Not only for the soldiers but also for an organization like that of the Young Men's Christian Association, as was proved in some countries, the morrow of the victory was more perilous than its eve. First of all, Mott faced the problem of re-shaping the service for the soldiers in ways that would help them to meet the insidious temptations of leisure during the armistice, and secondly of re-shaping the Young Men's Christian Association work in Europe on a civilian foundation. With regard

to the former, at the time of the armistice there was in Europe under E. C. Carter, his highly efficient colleague, an organization and comprehensive programme working at 1,600 different points, directed by a staff of thousands of secretaries including over 500 educationists. Exacting as the war work itself had been, the problems of gradual demobilization were more perplexing still, for in the first place the soldiers were without the tense preoccupations of the war. The terrible experience of progressive moral putrescence, which is dramatized in history in Hannibal's army waiting inactive at Capua, faced the millions of armed youth. An intensive programme was developed that went far beyond an attempt to fill the void of enforced leisure with sport and amusement. A process of adult education was initiated to prepare the mind and spirit of men for rebuilding their own lands and for remaking the world. Troops would have gone headlong to the devil in the wild reaction of the armistice, after the horrible tension of war, if it had not been for the fascinating and varied programme of activity carried out by the Young Men's Christian Association.

Again Dr. Mott crossed the Atlantic to Europe to assess the situation on the spot and help his staff in grappling with it. On April 25, 1919, on the Rhine, talking with General Pershing, he outlined the policy that was being developed, and incidentally described the drastic criticism to which so broad a front of positive and aggressive work necessarily exposed him and his organization. General Pershing replied, "What I like about the Young Men's Christian Association is that it has the courage and initiative to undertake great things; and it accomplishes great things. It gets criticism," he concluded, "the same as we all do; but you can't do anything worth while in these days without coming under fire."

With regard to the re-shaping of the work on the civilian foundation, he made this the occasion for perhaps the most remarkable expansion that the Young Men's Christian Association of any land has ever experienced. The service that had been rendered to the men in the Polish, Czechoslovak, Greek, Roumanian, and other areas had won for the Young Men's Christian Association in those areas remarkable confidence. The governments, especially those of the new republics like Poland and Czechoslovakia, realized quickly the basic need in which their youth stood of character-building for citizenship. Indeed, it may be said that in all the



THE HONORABLE NEWTON D. BAKER, SECRETARY OF WAR,  
CONFERRING ON DR. MOTT THE DISTINGUISHED SERVICE  
MEDAL FOR WELFARE SERVICES RENDERED THROUGHOUT



newly reconstructed countries under the Versailles Treaty, that was politically as well as morally and spiritually the very heart of the problem of these new republics and kingdoms. As a result the development of the Young Men's Christian Association in those areas, which has been sketched in a previous chapter, was projected. The courage and vision, organizing genius, and will, as well as the resources needed for this colossal yet most sensitive task, may well prove, when Europe comes to weigh in the scales of ultimate values its gain and its loss through the war, to be one of its principal gains.

If, finally, we try to assess the spiritual and moral balance-sheet of this war period, we may say that up against the tragic fact of the colossal wastage of fine human life, and the shattering of civilization, the work that Dr. Mott had led had these results: It had opened across the world, and especially in new areas of Europe, hitherto undreamed-of opportunities of moral and spiritual re-creation of life. It had liberated into those areas a much larger force of service of Christian manhood. It had trained many new leaders whose service still irradiates difficult and dark areas with the light of Christian living. It had initiated unifying tendencies in the relationship of the Churches, especially in South-eastern and Eastern Europe. It led to a re-creation of the World's Committee of Young Men's Christian Associations in Geneva, and drew together at that place new men and initiated new policies which were able through the release both of money and of personnel to multiply its opportunities and to augment its achievements beyond anything previously experienced.

## CHAPTER XV

### AN ARTISAN OF PEACE

#### I

A MAN may give an even greater service to the cause of world peace by building friendship into the lives of the youth of many nations than by the direct advocacy of peace and the denunciation of war. This was expressed vividly by ex-President Taft when presiding at a meeting at which he had invited Dr. Mott to recount his world experiences. In the course of the address he told the story of the creation of the World's Student Christian Federation and the way in which it was uniting in a great common brotherhood and purpose the future leaders of some forty nations. At its conclusion Mr. Taft rose and said:

"Dr. Mott, you are actually doing what the rest of us have been wishing and striving for. This great organization which you have developed is doing more than all treaties or tribunals can accomplish; for you are leading the youth of these nations to co-operative effort, mutual trust, and neighbourly relations and Christian love."

This was no sudden, emotional reaction of a superficial mind, for, long before the formation of the League of Nations, President Taft had thrown all his influence and enthusiasm into the revision of treaties and the effort through the Hague Tribunal to get the nations to accept arbitration as a guarantee of peace. That this was a considered judgment on the part of former President Taft is further illustrated in a letter that he wrote some years later to the President of the Turkish Republic. It runs as follows:

"SUPREME COURT OF THE UNITED STATES,  
WASHINGTON, D. C.

January 8, 1924

"YOUR EXCELLENCY,

"It gives me pleasure to bring to your Excellency's acquaintance and courteous attention, Dr. John R. Mott, of New York. He is one of the leading men of this generation in the United States. More than any other man whom I know, either in this country or any other country, Dr. Mott is familiar with the condition of the youth of the countries of the world and the presence or absence in those countries of an organized effort to develop the moral and intellectual faculties of young men. He has been all over the world a number of times. He was most prominent and most effective in mitigating the severities of the war among the prisoners of war of the Allied countries and of the Central Powers. His whole life is devoted to the betterment of the world and especially all that part of the world which is youthful. No man stands higher in the United States than Dr. Mott. He has been the means of organizing funds of vast extent to help the institutions in each country devoted to the moral, intellectual, and physical development of young men. I have known him for a great many years, and am quite familiar with the fields in which he has worked and done so much, and it gives me great pleasure to commend him to your Excellency as one of the exceptional men of this generation, most representative of the best of this country, with a broad and liberal view of the relations between the countries of the world and the obligation of each to help the other.

Sincerely yours,

(Signed) WM. H. TAFT.

"HIS EXCELLENCY,

MUSTAFA KEMAL PASHA,

PRESIDENT OF THE REPUBLIC OF TURKEY."

Another and even more subtle aspect of this influence was expressed by Sir Cecil Spring-Rice, when he was British ambassador at Washington. In writing to Dr. Mott with regard to the work for international understanding that he had done during the war, Sir Cecil said:

"I am reporting to my government and I am proposing to them that they put on record their appreciation as is only fair and just. You have done the most splendid work in secret (Matt. vi, 4). There is so much said about propaganda. I believe in deeds rather than words: the Americans who have given their lives and their strength to do good have done more for the good name and true glory of their country than all the propagandists in the world.

"In this work you have played a most noble part and you have laid the foundation of true peace which is the mutual respect and affection of peoples."

This creation of understanding between the youth of different peoples is the fruit of no easy geniality, but of the strenuous intellectual toil and the imaginative insight essential to true comprehension. To read the following sentences from Dr. Mott's review of the World's Student Christian Federation in 1922-23, and attempt to envisage the spiritual anguish and deep understanding that lie behind it, gives us at least a glimpse into the cost of this incessant service:

"This report covers a period of less than a year, but in that time the whole Christian student population of the Near East has been killed, imprisoned, or exiled, and in exile has made close acquaintance with hunger, cold, and nakedness; the Russian universities have passed through the severe period of famine and disease from which they are only slowly emerging; German students have sunk, first gradually and latterly with appalling rapidity, into a condition of want worse than the worst conditions in Austria in 1920, and into despair intensified by their conviction that their misery is due not to the late war, but to the present economic and political action of individuals and nations. Austrian, Polish, and Hungarian student conditions, emerging into comparative prosperity, have been dragged down again through the fall of the German mark; Spanish students have been called to the front in Africa; Italian and Greek students have seen their countries on the verge of war; China is a prey to civil war and bandits; in Japan, the earthquake has destroyed all the principal university buildings and hostels; the Irish Free State has only begun to settle down after internecine warfare that seriously affected students; the Roumanian universities have been closed



through anti-Semitic riots, the Bulgarian through disputes between university and government; while even in prosperous countries like Britain, Holland, and Sweden, widespread unemployment and economic disturbance are reducing the number of students.

"It is in this mad world of class, international, and inter-racial strife with all its hideous consequences, that the members of our Federation are called to serve God and their fellow-men. In estimating the significance of this year's work, we must moment by moment ask ourselves two questions:

"Are we doing our thinking in full consciousness of the dark and stormy background which gives light and shade in the Federation landscape, values totally different from those in the quiet, sunny days before the war?

"Are our movements following the path of Christ? Are we walking with Him in His way even though it lead to crucifixion?"

In the address that moved ex-President Taft, Dr. Mott set out to answer the question:

"Why have we ground to expect that the World's Student Christian Federation will be an increasing power in promoting the realization of the objects of the international peace and arbitration movements?"

He then described the extent of the Federation, embracing 140,000 students and their leaders in 2,000 societies and influential centres among forty nations, enthusiastic, responsive to high ideals, ready to devote themselves heroically to their realization; students not only of all Christian communions, but of other religions and of no religious affiliation. This world body of youth has an *esprit de corps* resulting from world-wide union inspired by one objective.

"Its programme," he went on, "seeks to bring the spirit and principles of true brotherhood to bear upon the students of the world and to have these dominate them in all their relationships, civic, political, national, international, and religious.

"To enlist the sympathy and active co-operation of such a movement must tell mightily for victory. 'It is a holy thing,' said Disraeli, 'to see a state saved by its youth.' Is it

not more inspiring to witness the studying youth of all lands and races united in the promotion of the sublime ideals of international peace and goodwill?"

He then sustained the argument that to change wrong attitudes and dispel ignorance, the two principal obstacles to peace, it is necessary to lay siege to the hearts as well as the minds of youth. He then expressed both his philosophy and his practice of indirect as well as direct action:

"Let us continue to emphasize arbitration treaties and other international agreements, peace and arbitration conferences, educational campaigns, concerning these vital and momentous matters and the spread of the spirit of democracy; but surely we are agreed that the most fundamental thing of all, that which will make all these other agencies and means operative and truly effective, that which alone can create and maintain the right atmosphere in which to secure international arbitration, that which will do so much to make it truly effectual, yes, that which will even obviate the necessity of invoking its offices, is the bringing about of the right disposition, the proper attitude of heart as well as mind, the generating of the right spirit in the lives of the people."

The fact that the membership of the movement includes a large proportion of the future leaders of the nations—lawyers, statesmen, teachers, educators, preachers, doctors, and men of wealth—makes its work of highly strategic value in the development of internationally minded leadership. This world student movement with over forty conferences each year in different parts of the world; with hundreds of travelling and local secretaries, moving backwards and forwards among the universities; with constant intervisitation by students; and with many publications, national and international, is incessantly weaving the fabric of friendship across the world. So he leads his argument to its climax by asking who can measure the federative power of great ideas and of summoning men to combine in great and difficult undertakings.

That this is not mere theory he called up the evidence of facts: that the first enterprise to assemble French and German students after the Franco-German War was the World's Student Christian Federation; while in South Africa during

the Boer War, it was the only movement not divided by that convulsion. Dr. Mott little guessed when speaking that within a few years titanic divisive power would shatter almost every unity in the world and would provide the greatest of all examples of his thesis, for the Federation has the unique glory of having sustained its fabric unbroken though sorely strained through the four years of world conflict.

The intellectual as well as the emotional demand made by the processes of world understanding between nations and races is well defined in the distinction Dr. Mott made in a statement on this subject:

"The longer I live, and the more I attend conventions, conferences, and ecclesiastical gatherings, the less importance I come to attach to what you might call legislation and formal resolutions, and the more importance I come to attach to what I call *atmosphere*. *We want an atmosphere of understanding*. If we understand each other we find it possible then to have an atmosphere of unity; to use a phrase of a speaker at the Edinburgh Conference, 'an atmosphere in which men loathe to differ, and determine to understand.' "

Dr. Mott's work for international and inter-racial peace achieved through the World's Student Christian Federation was summed up in 1926 by Thomas M. Haslett, then a New Zealand student movement secretary, in a German periodical:

"One object of the Federation is to *unite* the Christian students of all lands . . . and to promote international relationships within the universities. The World's Federation conferences and meetings of the General Committee have ordinarily taken place at intervals of two years in different parts of the world; they have been held in Sweden, America, Germany, France, Denmark, Holland, Japan, Great Britain, Turkey, Switzerland, and China. Every local Association comes, through the work of its secretaries and through annual national conference, into touch with students of different universities and races who are resident in the same land. Thus, for example, among our leaders in Finland are Swedish and Finnish students, in Switzerland, French- and German-speaking students; in South Africa, Dutch- and English-speaking. In London, New York, Paris, and other cosmopolitan centres it is not unusual to find in a single

group representatives of forty different nationalities working together harmoniously.

"At the World's Federation conferences students and professors learn to understand and appreciate persons from all lands. Perhaps even more important for international goodwill and understanding are the little international discussion conferences which are becoming constantly more characteristic of the World's Federation work. Through frankest discussions they bring into personal contact students from lands which have no relations with one another. The success of these conferences and the general interest of students in such questions have led to extensive plans for the study of international and racial questions in the light of the teaching of Jesus.

"The best proof of the unifying force of the World's Federation is the fact that during the World War no constituent member withdrew from it. It is a clearly defined aim of the World's Student Christian Federation to summon the entire strength of its members for the timely fighting of the causes of war and war itself as a means of settling international disputes."\*

What has here been said of the Federation is also true of the World's Alliance of Young Men's Christian Associations, which was founded over thirty years earlier, but to whose expanding programme in more recent years he has given increasing service, having been president since 1926. It federates Associations working in over fifty countries, and carries the influence for international peace to a younger age. Nearly a million boys are included in the membership; while it also reaches occupationally beyond the student field into the ranges of industrial and commercial as well as professional life.

From the earlier years of this century a relatively new feature in international life has commanded Dr. Mott's eager and enthusiastic service. Just as in the Middle Ages students wandered from university to university in land after land of Europe, so in the Far East and India, the stirring of new pulses of life has led to an extraordinary development of student migrations. As far back as 1908, he vividly described the development of one of the most striking of these migrations:

\* *Hochschule und Ausland* (Charlottenburg), January-March 1926.

"Six years ago, when I was delivering a lecture in the Imperial University of Tokyo, I observed a few Chinese students in the audience and on inquiring the number of Chinese students then in Japan, was told that it probably did not exceed a score. Two years later the number had grown to 500; the next year it exceeded 2,000. In the following year the Chinese students came over to Japan at the rate of about 500 each month so that by the end of that year, 1905, there were 8,000 of them in Japan. The year of the defeat of Russia by Japan on Manchurian soil in the autumn of 1906, the *Japan Mail* stated that there were then fully 13,000. Mr. Brockman, the national secretary of China at that time, said that every steamer coming from China brought large numbers of these students and that on one vessel there were over 1,000. Last spring at the time of the conference of the World's Student Christian Federation, there were in Tokyo, according to the estimate of the Chinese minister, not less than 15,000. Since then the number has decreased, but, according to the latest reports, it still exceeds 10,000.

"In the history of the world there has been no such extensive migration of students from one land to another in so short a period. Many American young men and women have gone to Europe to study, but probably at no time has their number exceeded 2,000. Each year may be found in the universities of Great Britain and the United States a few score students who have come all the way from India. In the Swiss universities are to be found hundreds of students from Russia and from the countries of South-eastern Europe. When Japan turned from her Oriental exclusiveness to learn what the Occident had to teach, she had at the most 1,700 of her youth in American colleges and a few hundreds in the universities and schools of Europe. Even in the Middle Ages, when great throngs of students streamed from different parts of Europe to sit at the feet of such intellectual leaders as Abelard, the number coming from other lands never swelled to such dimensions as those which characterize this remarkable exodus of Chinese students. Here we find not several hundreds, but several thousands of young men who have come out from the proudest nation, the most conservative nation, the most secluded nation—aptly called 'the Walled Kingdom'—to sit at the feet of their conqueror in order to learn the secret of her progress and power.

"These Chinese students have come from every province in China. As one studies the map of China which shows the sources from which over 10,000 have come, he is impressed with the fact that over 600 have gone to Tokyo from the westernmost province, Szechuan, which stands before the gates of Tibet. It is said that this involves a journey which, in point of time, is more than equivalent to that involved in going round the world. Even more striking is the fact that the largest number from any one province, 1,250, have come from Hunan, which was the last province to admit missionaries to residence and which, less than a decade ago, was resisting the introduction of the telegraph."

It has already been suggested that Dr. Mott's influence in these international fields is really due not simply to his bird's-eye view of the world movements, but still more to his detailed and intimate grasp of the inner problems and the psychology of each nation. To have visited so many nations, most of them repeatedly, might easily produce a hodge-podge of confused impressions. He has, however, as we have already indicated, been at great pains before each visit to secure in advance and study the best literature with regard to that nation. The Reverend Marc Boegner, a brilliant leader of French-Protestant thought and the author of a number of influential books such as *Dieu, l'éternelle tourmente des hommes*, writing in *Évangile et Liberté*\* reveals an important result of this careful study:

"Very often in France one regards with apprehensions and sometimes with some reason the invasion of Anglo-Saxon and of American methods. We protest against the idea of being led by Americans, and the utilization of our country of methods quite strange to our genius and temperament. There is nothing of that sort to be feared with John Mott. Better than any one he understands that France will never be led to the Gospel by the Anglo-Saxon. Better than that, he understands that French Christians alone are able to preach with efficacy the Gospel in Latin countries of Europe and South America, and also in the Balkan States, but that clear vision of the tasks that are so entrusted to Christians of France gives him every time he comes to our

\* Paris, November 8, 1913.

country a tragic sense of the responsibility that God has laid upon the French Protestants."

This curious gift of creating a sense of his identification of himself with peoples as remote from his Anglo-Saxon and Protestant background as the Latin American is suggested also in a letter from Professor Eduardo Monteverde of Montevideo, Uruguay, in the course of which he says:

"How wonderful and how encouraging this is! A man in a far country, who knows not our language, who lives in an atmosphere distinct from ours, but who comes to be interpreted, understood, and appreciated throughout this continent by means of his activity."

Dr. Mott in 1913 landed at Smyrna, in Asia Minor, and went to call on the Metropolitan of the Greek Church, who said:

"You don't need to introduce yourself to me. Here we have two of your addresses that we have just been translating into Greek to circulate among the Greek reading classes here in Smyrna."

Dr. Mott asked: "How did you get hold of those?"

"Two of our priests," he replied, "were in Europe studying French and they happened to hear some addresses you were giving to the students, and they sent them back here in French, and we are now translating them into Greek."

This sympathetic approach to the heart of a people does not involve blindness to or silence about its faults. We shall find, for instance, an analysis of Latin American youth which after paying tribute to its keenness, sociability, courteousness, fondness for literature, and patriotism, laments its gambling, its impurity, agnosticism, and indifference.

The power to step straight into the heart of a nation and capture the loyalty of its leadership and its common people is vividly illustrated in a letter to the author from Arthur Taylor, at that time a Young Men's Christian Association secretary in Poland.

"The trip to Poland in 1925," he writes, "revealed that he is not only a great American but that in a sense he belongs to all countries. I had been a little anxious previous to his visit as to the impression he was going to make on the Poles. As pointed out, previous to this visit in June 1920, I had only

had a passing glimpse of him in France. In the first place Poles are loyal Catholics. How was Dr. Mott going to talk to this people? Then they were very sensitive, and very nationalistic. It was a critical moment; they were trying to drive the Bolshevik armies from their country and build up a new nation. What was this American going to say to them? Some citizens from his country had come and had by no means left a good impression. It was evident the future of the Young Men's Christian Association in this country might depend on his visit. When he arrived, the work had spread all over the country, it had become known by its deeds. How would he explain what was behind its deeds? It was evident the Poles were anxiously awaiting word from him.

"If Mott had been a king, he could not have had a better reception than the Poles gave him. He was received by guards of honour; special railway cars, and in some parts of the country special trains, were placed at his disposal. Every one from President Pilsudski to the humblest citizen delighted to do him honour. Receptions attended by the highest in the land were held for him; and every class of citizen had a chance to hear him, and they all responded to his message. If he was received as a king, he played the part of a king, and the Poles all of them opened their hearts and homes to him. They felt he was one of their own. I remember the first city he entered was Cracow. A large luncheon had been arranged for him at which all the notables of the city were present. Aristocrats, officials, officers of the army, professors, business men, they were all there, and he captured them all. After the luncheon he was taken to a large riding academy in which about 5,000 soldiers were packed standing close together. In the centre was a high platform and from this Dr. Mott spoke to this surging mass of men. I shall never forget that sight; he dominated them even though speaking through an interpreter. As he stepped off the platform, these peasant soldiers picked him up as if he had been a boy and carried him shoulder high to his waiting auto.

"That was his first day in Poland, and day after day it was the same. One night in Warsaw he addressed a crowded audience of Polish officers. Some months later I was stopped in the street by one of those who had been present in the company of his brother, who was a priest. He said: 'I have been wanting to meet you ever since I heard Dr. Mott speak, in



order to tell you what an impression he made on my brother and myself. His speech was a revelation to us, but apart from the speech we will never forget the man; we have not yet got over the impression that he made; we do not produce his like in this part of the world!"

The fact that he is no fair-weather friend, but displays his loyalty to a people in their days of distress, is shown in a speech on the Russian nation made in the last months of the war, in which he said:

"I resent many of the strictures placed upon Russia; and many of the superficial, hasty, ill-considered judgments and criticisms concerning that vast and complex people and that wonderful nation. Already in this war the Russian people have laid away under the sod more than 3,000,000 of their sons and brothers, their fathers and husbands, or more than all the other Allies combined. When we have even 750,000 crosses over American graves in France, and perchance on other fronts, it may be fitting for us to criticize another nation for becoming tired of the war. Then I think of their 2,000,000 men so maimed and mutilated that they can never fight again. In addition to all these, think of the more than 2,000,000 Russians, prisoners to-day languishing in the prisoner-of-war camps of the middle countries. Do you wonder that the Russians are war-tired?"

"The second cause explaining the shaking of the spirit of the Russians and leading them to seek other paths is the knowledge that they were betrayed by their government in high places.

"The third cause is the flooding of the minds of the Russian soldiers and civilians with the fascinating claims of the Russian revolution. You cannot imagine the effect of these ideas coming to your mind for the first time: light instead of darkness; liberty instead of slavery; plenty instead of poverty. Do you wonder that ideas like these coming to a simple-minded and comparatively illiterate peasantry and working class prove to be more alluring, more attractive, more satisfying, at least for the time being, than ideas of slaughter and destruction? Would they not be abnormal were this not the case? Let us be perfectly fair.

"My final point is: You may not understand Russia, but you must believe in Russia. The time to stand by a people is

when we may think they have missed the way. Time may show that they have found it in some things where we have not. Stand by them. Some day this terrible nightmare will be behind us, the tragedy will be over, the world convulsion will cease, the darkness will be dissipated. The ships will come home with the able-bodied men, with the prisoners, with the wounded; the lanes of travel will be opened and restored to their peaceful uses. We will grapple with the most difficult and transcendently important tasks of reconstruction. We will then try to have that phrase mean more than a phrase—"The family of nations." Would we not all at that time prefer to see Russia at the family board? Therefore, we will believe in Russia."\*

A Russian experience laid Dr. Mott open to the most drastic criticism that he has ever confronted; a criticism which has cost both those who made it and himself intense suffering. For it came from men within the borders of the organization to which he has given his very life-blood. In 1917 when America was entering the war actively, President Wilson, early in May, appointed a special mission to Russia, consisting of nine men. In his instructions the President charged them with two principal duties—to convey to the government and people of Russia the expression of the sympathy and goodwill of the American government and people; and to consider ways in which the two governments could best co-operate in the work of achieving the objects of the war. They left Washington May 15, 1917, and reached Petrograd on June 13. Dr. Mott in his acceptance of the commission explicitly confined his share in the work to religious, educational, and humanitarian contacts. His participation in this mission resulted in violent and long-continued criticism on the part of Christian leaders in Germany.

Friends of Dr. Mott, who shared with him the burden of these difficult discussions in Germany after the war, have expressed to the writer repeatedly their sense of how terrible a burden these attacks were upon him. Dr. Herman Rutgers of Holland came away from those meetings, which incidentally covered Dr. Mott's fifty-fifth birthday, with a reverent sense of his profound humility under these sustained and often burning criticisms. They did not, of course, reach the limit of bitterness,

\**The Christian Science Monitor*, 1918. From speech in Carnegie Hall before the Women's Political League.



MEMBERS OF THE COMMISSION OF THE UNITED STATES OF AMERICA TO RUSSIA, 1917  
Seated left to right: James Duncan, Hugh L. Scott, Elihu Root, David R. Francis (American Ambassador to Russia—not a member), James H. Glennon, and John R. Mott. Standing: Cyrus H. McCormick, Charles R. Crane, Samuel R. Bertron, and Charles Edward Russell



in that through the power of common loyalty to Christ, final estrangement was in all instances avoided. Hans Lilje, writing in the *Mitteilungen* (March 15, 1929) after the World's Student Christian Federation conference at Mysore, India, in 1928, when Dr. Mott resigned his work, said:

"In this question of the attacks which were made against him because of his attitude during the war, general assent has now been made to the fact that there can to-day be no further doubt as to the personal purity of Mott's attitude. What has always brought him near to us Germans is the great understanding which he has always shown with regard to us and our nature."

In a confidential report letter Miss Ruth Rouse, then traveling secretary among women students of the World's Student Christian Federation, after five days of conference with German Christians, writes under date of May 21 to June 2, 1920:

"Dr. Mott and I had a very strenuous time with them (i.e. the German Student Christian Movement). They catechized him about his Russian journey and about his attitude on the question of German missions with extraordinary minuteness and pertinacity and kept him at it hour after hour. He dealt with them with wonderful patience, for it could not be easy to have been treated as if one were at the bar of justice. The whole thing was a revelation of the depths of their suffering. There was much to gladden us in the conference, any amount of evidence of real goodwill and hearty desire to understand and readiness to make allowances for another's point of view and a deep earnest spirit of prayer and devotion to God. We drew very near together in our times of prayer. One thing that gladdened me all the time was to see in spite of their misgivings how real their love and appreciation of the Federation was and what a deep confidence and affection they really have for Dr. Mott. I do not hesitate to say that they understood the Federation and appreciated it a great deal better than they did before. The amount of space they are giving to it in their magazines and their very criticisms of it all go to show this. It is testimony of their real love for the coming of the Kingdom of God in the student world that they take their position in spite of what is to them, as to us, a deep tragedy—the wreck of the German missions; they still agree

with the Federation. There must be a great deal of love and hope in a movement which produces men and women with a spirit like this. The result of our conferences with the Germans and the result of Dr. Mott's conference with the missionaries has been the drawing up of two resolutions by the Germans in which they assert their confidence in the purity of Dr. Mott's motives, their certainty that both on his Russian journey and in what he has sought to do for German missions he has accomplished a great deal of good. They end by giving it as their opinion that he would have done better to resign his international position before undertaking the Russian journey, but they say that they will not judge. All this is very much to the good, but we must not forget that in taking up this position our German friends are laying themselves open to tremendous attacks from many elements amongst their own people. I remained in Berlin three days after Dr. Mott and had some opportunity to see the difficulties in which these leaders found themselves. They were in agony of soul between their desire to be true to Dr. Mott and the Federation and to be true to their own people. They need our prayers.

"I do not think I ever passed through harder days and Dr. Mott says the same. Both the Germans and ourselves were in constant conflict between the claims of love and truth as we severally conceived it. It is hard to tell the truth to those whom you are learning day by day to love and respect more, when you know that the truth will wound them deeply and when they are already suffering keenly."

At the same time that these criticisms were being levelled at him from Germany, some Americans were attacking him for what they conceived to be his inadequate backing of the Allied cause when America was in the war. His actual attitude from the day when America entered the war was of whole-hearted personal support of the nation combined with strict internationalism in his official relation to the World's Student Christian Federation.

Confirmatory of this attitude and practice is the recognition of it in the following general letter with which President Wilson had furnished Dr. Mott to use in all circumstances in his work among the warring nations:

"THE WHITE HOUSE  
WASHINGTON

September 17, 1914

"TO WHOM IT MAY CONCERN:

"The bearer of this letter is Dr. John R. Mott. Dr. Mott is a trusted friend of mine. He is travelling upon a mission which concerns nothing except the spiritual interests of Christians throughout the world. He is associated with men active in religious matters throughout the world and is seeking to co-operate with them in matters which concern only religious and personal conduct. He is seeking in this time of general anxiety and disturbance to confer with such men wherever it is possible to do so. I commend him to the courtesy and highest consideration of all with whom he may come in contact and give my personal assurance that his errand is consistent with the most complete and conscientious neutrality.

Sincerely,  
(Signed) WOODROW WILSON"

Reference has been made elsewhere to Dr. Mott's undertaking a mission in relation to Mexico. A commission was set up by President Wilson to discuss with the commissioners of the de facto government of Mexico the settlement of difficult questions arising out of the Mexican unrest. This was in August 1916, when there was real danger of the strained relationship of Mexico and the United States resulting in war between them. The general trend of popular opinion at that time in the United States—one to which ex-President Roosevelt gave repeated and public expression—was that of forcibly compelling the Mexicans to protect the persons of American citizens and American property in Mexico. A clipping from a periodical of that time reveals the effect that Dr. Mott's presence on the Commission had:

"To citizens who look on matters of current import from the viewpoint of religion there is special meaning to President Wilson's appointment of John R. Mott to the commission which is to try to settle the troubles between Mexico and the United States. . . . His identification with the board of adjustment is therefore open notice that the President expects Mexico to be dealt with not according to the dictates of worldly advantage, nor with the bullying swagger of superior

strength, but in remembrance of this nation's brotherly obligation to be considerate, patient, and helpful.

"The hectic discussion of Mexico in the public press of the United States and in the private conversation of Americans for the last three years, has always turned on what Mexico ought to be compelled to do for this country—the protection it ought to be forced to give American citizens, the compensation that ought to be exacted from it for plunder of American property, and the humbled submission that it ought to be frightened into by a due display of American military force. But everybody interested can be sure that where John R. Mott sits in counsel on these subjects, there will be another note heard—the Christian note which Americans should be very much ashamed for having missed so completely in their late Mexican excitements."

Dr. Mott's part in it as a real peace-maker is indicated in the letter from Dr. Andrés Osuna, Director of Primary Education in Mexico City, who said:

"I am absolutely sure that you will be an instrument in the hands of God to settle these troubles and secure permanent and firm friendship between our two nations."

The total effect of the agreement was definitely to avoid war and to pave the way for processes that would eliminate the cause of bad feeling and friction between the two nations. The process was one of very exhaustive investigation of information presented by both governments. Hot-blooded, short-sighted decisions were avoided and people on both sides of the quarrel were forced to get down to root causes of the difficulty and to take long views.

There is no question that the reason why President Wilson put Dr. Mott into both these commissions was not on political grounds, but that he trusted him to the limit to promote good will and international understanding. This is still further illustrated by another approach he made to Dr. Mott. It was President Wilson's sense of the confidence reposed in him by the governments in the Far East, the fact, indeed, that many leading Chinese in government authority owed their religious faith to him, which was one of the factors that led him with such reiterated pressure to invite Dr. Mott in 1913 to become minister of the United States to China. His refusal, in spite of the insis-



THE WHITE HOUSE  
WASHINGTON

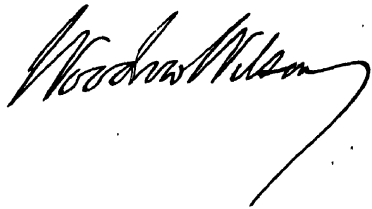
August 31, 1916.

Sir:

I desire to express my sincere appreciation of your willingness to act as one of the three special commissioners of the President of the United States to discuss with the commissioners of the de facto Government of Mexico the settlement of the questions arising out of the Mexican situation, and to make known to you my earnest hope for the success of your conferences with the other members of the American-Mexican Joint Commission.

In order that this letter may serve as your credential in acting in this high capacity, I announce to all who may read this letter that you are hereby authorized to take part in the conferences of this Commission as a special representative of the President of the United States, and that you are to be regarded as in every way speaking at his request and as enjoying his entire confidence.

Cordially and sincerely yours,

A large, stylized handwritten signature in dark ink, which appears to be "Woodrow Wilson". The signature is written in a cursive style with a long, sweeping tail that extends downwards and to the right.

Doctor John R. Mott,  
124 East 28th Street,  
New York City.

Ap.



tent pressure of his closest and most influential friends, was dictated by the same standard of values that controlled his decision at Cornell University. He had indeed made that decision once and for all when he turned from the alluring road of political ambition to that of direct Christian service.

## II

All that has been said above as to the indirect but potent contribution of Dr. Mott's work in the sphere of international understanding is even more profoundly true in that of race relations. With regard to the fact of racial differences within the human race, his mind has been expressed many times, as, for instance, in a letter to Professor W. J. King of Gammon Theological Seminary, Atlanta, Georgia, asking for an article upon the contribution of the Negro race to the Kingdom of God.

"My thought is that each race has certain distinctive contributions to make to the all-embracing Kingdom of God; that all races and peoples are essential to complete the Kingdom, that Christ requires all peoples and races through which to express adequately His excellences and to communicate His power."

In every part of the world, with the possible exception of South America, the friction points of race contact are multiplying. He has repeatedly summed up his experiences and the conclusions to which his studies have led him.

"Wherever two or more races," he says, "are brought into close contact without the restraining influence of a power greater than human, demoralization all too often follows. There are in races, as in individuals, not only heights which reach up to highest heaven, but also depths which lay hold on deepest hell. The deepest hell into which I have ever gazed has been in places where the races have been thrown against each other without adequate restraint. The war has greatly accentuated the gravity of this problem and peril, as of many others. Nations and races have awakened under the impulse of ideals of freedom and self-determination—which ideals came into marked prominence in the thought and feeling of the world during the great struggle and the subsequent international discussions. The friction points between the races to-day are more numerous and also more inflamed.

At once we think of solemnizing examples in Africa, North and South, in different parts of North America, also in Eastern, Southern, and Western Asia. Europe, owing to its being the base of so many colonial powers, has been and is intimately concerned in these racial developments on the other continents."

After surveying alternative solutions that have been proposed and refuted, for instance, those of domination, or segregation, or amalgamation, he comes back again and again to a reasoned conviction that the ultimate solution will be found only, as Sir Robert Hart put it to him in Peking in 1901, in "the spread of Christianity in its purest form." Christianity as he sees it teaches the fatherhood of God and the brotherhood of man. It involves recognition of the infinite value of each race, recognition that the inequalities of races are not to be made an occasion for domination, or exploitation, but for the exercise of level justice and the rendering of service, in particular by the strong and advanced peoples to those weaker or more backward. Christianity thus presents the different races as essential to one another within the comprehensive frontiers of the Kingdom of God, that universal, spiritual reign in which all races take their share in the service of God's purpose.

On a world-wide scale Dr. Mott has stressed the serious study of the race problem through literature and in circles, whether in universities, colleges, and schools, or in the Churches and their societies. He has also reinforced both the finances and the personnel of organizations whose steady service is given to this problem. He has promoted successful and intimate inter-racial conferences and retreats in the Far East, in Europe, in North America, in fact, wherever the friction points are generating the greatest heat. These culminate in the policies on inter-racial conciliation developed in the world conferences of the World's Student Christian Federation, the World's Alliance of Young Men's Christian Associations, and the International Missionary Council. He has pressed the vital importance that each person should have among his personal friends individuals of different races and in particular that this should extend to home contacts. He has initiated in different parts of the world, as we have seen, work to promote friendly relations among foreign students, a development for which the student migrations referred to above have intensified the need.

The superb work done in the Southern states of America by the Commission on Inter-racial Co-operation is one example of the backing he has given to inter-racial fellowship. A plan was launched in the year 1918 by Christian leaders among the whites in the Southern states and particularly by Dr. W. W. Alexander of Atlanta, Georgia, for developing inter-racial groups in area after area. These groups comprise leading personalities from both races, whose task is not to discuss race relationships in the abstract, but definitely to get to the root causes of friction in their own immediate area and try to bring Christian understanding to bear upon the difficulties. These inter-racial commissions were organized in each of the Southern states of the United States of America. In 800 of the 1,300 counties in these thirteen states, commissions have been set up, all of them including men and women of real influence in both races. As Dr. Mott put it:

“Almost unbelievable results have already been achieved in the way of promoting better understanding, better feeling, and more fruitful action in the righting of wrongs and the averting of perils. By common consent among the observing people of both races, this work of co-operation in thought and effort constitutes the most hopeful advance ever made in the furthering of right relationships between these two races.”

The first essential had been to secure the backing of leaders of sufficient strength and for an adequate finance for developing this movement. The National War Work Council of the Young Men's Christian Association was in a position to do what no other organization at the time could do. Dr. W. W. Alexander, Executive Director of the Commission on Inter-racial Co-operation, records the development in the following terms:

“When we turned to Dr. Mott we found that of all the leaders of war organizations in America he alone could sense the realities of the situation in the South. With his encouragement, we presented the matter to the National War Work Council. The Council was composed of business men, many of them of the type who headed the Red Cross and the Playground Association. Among the most prominent of them some violently opposed undertaking or participating in the sort of thing we were proposing. I remember very vividly that one business man, a prominent official in the War Work

Council, was so opposed to the proposal that he left the room in a hot temper, and another man, equally powerful, opposed it. It looked as though the appeal was lost. Dr. Mott proved that he had not only vision, but courage. He stood firm and, as has usually been the case with organizations which he has built up, he was able to carry the organization with him.

As I look back on it now, my impression is that most of the men who approved of the first gift of \$75,000 did so because they believed in Dr. Mott, and not because they understood or sympathized with what we were trying to do. It was this first \$75,000 that enabled us to start.

"Again and again for a few years we had to turn to the War Work Council. Dr. Mott's conviction as to the importance of what we had done increased and for the first three or four years his faith and influence made possible the finances with which to carry on. At the end of that period a sufficient demonstration had been made to attract the attention of philanthropists throughout the country, but it was Dr. Mott's influence and courage that gave us a chance for a new experiment in race relations in the South. I doubt if there was another leader in America with either the insight or the courage to have taken the chance.

"When the War Work Council could not longer carry the work, he assisted in making the plans which won the support of philanthropy generally throughout the country. Again and again he has helped with counsel and advice and inspiration in times of discouragement.

"It seems to me that he has given to the Commission on Inter-racial Co-operation four things: First, prestige, by supporting it when neither its sponsors nor the cause itself had any prestige in the nation. The fact that he believed in it at once attracted the attention of thoughtful people. Secondly, his rare insight into human situations enabled him to understand the reality of the situation with which we were dealing, which to other national leaders meant nothing. Thirdly, the courage in following his insight led him to support the movement in the face of the adverse opinion of men with whom he had the closest personal and official relations. Fourthly, his wide experience in organizations and with racial situations in other parts of the world has been of the greatest value in the development of the Commission's work through these twelve years. His interest has never flagged. He



MEMBERS OF THE JOINT AMERICAN-MEXICAN COMMISSION, 1916  
Seated left to right: John R. Mott, George Gray, Franklin K. Lane, Luis Cabrera, Ygnacio Bonillas, and Alberto J. Pani





has always been willing to hear us and to advise with us, and we consider him one of the most significant supporters of the Inter-racial Commission."

In the process of helping toward the solution of the race problem in his own land, Dr. Mott has put his energy behind two other types of service. The first is that of strengthening the community life of the coloured people themselves. The Student Volunteer Movement grew among the Negro population. The first coloured student convention was held in Clark University, at Atlanta, Georgia, in May 1914, when Dr. Mott presided. There were some 660 people in the conference of whom only fifty-nine were white. Leaders such as Dr. Booker T. Washington and William Pickens shared in it. The aim of this conference, as of others of this kind, was not to discuss the race problem in itself, but to raise the level of life within the frontiers of the Negro community of North America. At its close Dr. Mott wrote in a letter to Mrs. T. B. Blackstone of Chicago:

"You will be rejoiced to know that the Negro Christian Student Convention . . . in Atlanta, was wonderfully successful. . . . This sounding out of the call has led literally hundreds of these young men and young women to devote their lives to Christian service. A great burden of responsibility was placed by the convention on the leaders of the Churches to do far more for Africa. Above all the convention did more than any preceding event to create right relations between the Christian leaders of both races. I knew you would be interested to know these facts, for I used part of your first instalment of \$2,500 in accordance with my understanding with you. I venture to say that this has been one of the most profitable gifts you have ever made."

Another stage and a more difficult one was passed in the holding of an inter-racial conference in 1914 where, for the first time in the history of North America, workers from the North and the South, white and coloured, and of sharply contrasted points of view, were brought together for close grappling with the issues at stake. Dr. Robert R. Moton, President of Tuskegee Institute, Alabama, the largest Negro educational institution in the world, writes of this conference:

"Dr. Mott's direction of that conference was masterly. We were handling a very difficult subject and had on the plat-

form speakers from the North and from the South, including men of both races and of differing points of view. There were some tense moments during the sessions. He gripped those situations with marvellous courage and guided the deliberations throughout with consummate tact and wisdom. Greater than even his chairmanship, however, was his address at the closing meeting on the Sunday night. He must have spoken for one and a half to two hours. They were the most impressive and inspiring two hours that I have ever experienced in my whole life. He surveyed the thought of the whole conference in a masterly summary. Then he broke out into prophecy as to what ought to be and what could be. He asked whether Christianity could solve the problem, and sounded an unanswerable and inescapable challenge resting on the fundamental principle that, if we are Christians, we ought to be able to live together on terms of mutual friendship, equal justice, and respect.

"That conference which Dr. Mott initiated, planned, and over which he presided," concluded Dr. Moton, "did more than any other single thing to crystallize into real practical action and to draw into co-operative work the many groups of people interested in the development of better inter-racial understanding. It has deepened my faith in the power and possibilities of the Christian religion as nothing else in my experience."

Men like Mr. J. E. Moorland, secretary for coloured work of the national Young Men's Christian Association in America, wrote of the effect of Dr. Mott's work in that convention that it "has really given me a new grip on the fundamental things of our religion." In a tense racial situation like that prevailing in different parts of the United States incidents calling for decisive action emerge continuously. The use of the film, "The Birth of a Nation," with its exasperating presentation of the Negro, in some Young Men's Christian Association buildings, was one example. This Dr. Mott instantly exercised his influence to stop. He secured on the national platform of the Association the co-operation of eminent leaders like Dr. Booker T. Washington, and his successor, Dr. Moton. He also fought hard although not always successfully for securing hotels for the Association conferences which would open their doors to coloured men.

The work for the coloured population of America has always held a large place in his thought and plans. He has always regarded the inter-racial character of the student movement and the Young Men's Christian Association as one of their chief glories. The secretary who succeeded Mr. Brockman in intensive study of the southern white colleges, Dr. W. D. Weatherford, head of the Young Men's Christian Association Graduate College at Nashville, Tennessee, was steadily supported by Dr. Mott in the courageous initiative that he took for inter-racial co-operation.

During Dr. Mott's two days' visit to Tuskegee Institute, Alabama, in the spring of 1932, he set to work to get down to the realities of the present-day aspects of the problem in close conference with the highly qualified staff. In a discussion with the professors going far into the night of March 8, he inquired into their strongest grounds of encouragement, and of solicitude; the lessons of experience on the processes for developing right relationship; the facts of the progress of the Negro in economic and cultural status; and the quality of his leadership. In conference with students he explored their prevailing attitudes and opinions on many subjects.

As president of the Institute of Social and Religious Research, Dr. Mott has also fostered intensive study of race relations as between the Oriental peoples and the Canadians and Americans on the Pacific Coast. G. S. Phelps of Tokyo, Japan, in a letter to the author on inter-racial and international reconciliation writes:

"Mott's achievements in international reconciliation perhaps reached their climax during his last two visits to Japan in 1925 and 1929. His experience in Japan was cumulative, each successive visit having added to his own power of discernment and to his prestige among the leaders of Japanese thought. In 1925, he received much new light and insight into Japanese character, giving him great personal influence which he exerted upon the Japanese themselves. I suppose that no foreigner ever received a more open-hearted welcome than did Mott during those busy weeks in Japan. He was the guest of Viscount Goto, one of Japan's greatest statesmen, and one whom we Americans often liken to our own Theodore Roosevelt. Viscount Goto had received a scientific education and was intensely interested in what Christianity might

have to offer to scientific minds in new Japan. He finally asked Dr. Mott for a long unhurried interview on that subject, and I saw Mott preparing an outline on 'What Jesus Christ Offers to a Scientist' with as much care as though he were about to give an address before a great audience.

"Dr. Mott was equally intimate with Viscount Shibusawa, great merchant prince of Japan, then in his eighty-second year. For hours they talked about spiritual things and the necessity of basing civilization upon spiritual values. In these conversations, as in others, Mott never hesitated frankly to confess his faith in Jesus Christ as Lord and Saviour, and because of his tact and sympathetic approach, such conversations never gave offence."

Mr. Phelps says elsewhere:

"It was thus no mere accident or formality that led the Japanese on two occasions to confer high imperial decorations upon Dr. Mott for his service in promoting the spiritual welfare of the young men of Japan or for Her Imperial Majesty to present him with the silver vases bearing the precious imperial chrysanthemum in gold. The Japanese may be hero-worshippers, but they certainly have an instinct for appraising manhood when they see it, and nothing is more heartening for the future of Christian progress in this land than their quick recognition of those prophetic spiritual qualities which have been so wonderfully personified before them in the life and example of John R. Mott."

A Japanese editor who put before Dr. Mott a question as to the causes and the cure of bad feeling between America and Japan, received the following explicit reply, dated January 10, 1914:

"1. The chief causes tending to disturb good feeling between the United States and Japan are these:

- (a) Irresponsible and sensational newspapers and magazines.
- (b) Sinister agencies which for financial gain seek to stir up trouble.
- (c) Suspicion of each other's political and commercial policy, especially with reference to China.



DR. MOTT AND DR. MOTON AT THE BOOKER WASHINGTON MONUMENT, TUSKEGEE, ALABAMA



- (d) Racial prejudice and jealousy, for the most part unconscious on both sides.
- (e) Confusion of issues—the question of unrestricted immigration and cheap labour being confused with land-holding, naturalization, and intermarriage.
- (f) The unrepresentative character and selfish conduct of not a few of both the Japanese and Americans resident on the Pacific Coast.
- (g) Inexact delimitation of the powers of the national and state governments in the United States.
- (h) Ignorance and impatience on the part of both sides. . . .
- (i) Domineering attitude of labour unions and their manipulation by demagogues, especially in California.
- (j) Different moral, social, and religious standards, due to differing inheritance; but these differences are being constantly lessened through the operation of irresistible economic, intellectual, and religious forces.

“2. It seems to me that the granting of the right of naturalization should be definitely worked towards by America. It will, however, require considerable time and any attempt on the part of Japan to force matters will only postpone it. Among the preliminary steps are such as the following:

- (a) Voluntary agreement on Japan's part to continue the present prohibition of the going of labourers to America.
- (b) A thorough study of all phases of the question, including ethnological, moral, and social no less than economic and political factors.
- (c) Establishment of the necessary bureaus by the United States government to give special education, guidance, and preparation for citizenship to all aliens.
- (d) Limitation of the total number of immigrants to the United States from any foreign land to say 5 per cent. of the total number of that land who are already naturalized Americans, plus the total number of American-born children who are entitled to American citizenship. . . .

“In general, anything Japan can do to give evidence of her genuine agreement with the ideals of the American people and government will hasten the coming and promote the

maintenance of a fundamental moral' partnership, such as now marks the relations between England and America. Among the definite points in Japan's ideals on which many intelligent and generous-hearted Americans are in doubt are:

"Is Japan honestly and irrevocably determined to respect the integrity and independence of China, and to do all in her power to help China without exacting humiliating or compromising compensations?

"What evidence is there that Japanese already in America and those to come hereafter are likely to identify themselves whole-heartedly with American life and ideals?"

Dr. D. B. Schneder in a letter on June 15, 1924, recounting the story of the Japanese student Christian movement, says:

"Affiliation of the Japanese student movement with the World's Student Christian Federation appealed to us because we believed that such affiliation would have the effect of lifting the Japanese young men out of the narrow nationalism in which they would otherwise probably have remained. The effect was fully what we expected and hoped for. The actual entrance of the Christian students into world fellowship had far more influence than any amount of mere teaching of the spirit of brotherhood, and it was unspeakably fortunate that there was a world fellowship for them to enter. The effect of entrance into the world organization has been that the Christian student body of Japan has to-day the world outlook, world sympathy, and world vision.

"The movement as a *world* movement makes the ideal of universal brotherhood very much more vivid and practicable than it otherwise could be. It is a unique factor in the coming of God's Kingdom. In addition, the Oriental students contribute to the student mind of the world a certain spirit of loyalty, of idealism, of sacrificial devotion to a cause, which are valuable."

The sensitive courtesy of the East in expression of its appreciation is indicated in a letter from Mr. Soichi Saito to Dr. Mott (October 5, 1925), in which he said:

"Viscount Goto told me how eagerly he was looking forward to seeing you again and he offered the new foreign



DEPARTMENT OF STATE.  
WASHINGTON.

December 31, 1906.

Mr. John R. Mott, General Secretary

of The World's Student Christian Federation.

Dear Mr. Mott:

I have learned with satisfaction of your Far Eastern tour in the interest of the World's Student Christian Federation. The Conference which you are planning to hold in Tokyo next April, with delegates from the universities and colleges of twenty-five nations, is an occasion of international significance. Bringing together as it will hundreds of students -- the class from whose ranks come so largely the leaders of the nations -- it is sure to exert a marked influence in promoting good understanding and cordial relations between the different countries and races. The objects of the Conference -- to unite students of all lands and to lead them to realize that higher education is intended not so much for personal betterment as for public service -- commend this movement to me most strongly.

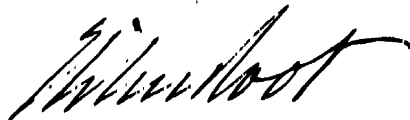
It is fitting that this Conference, which I understand is the first world's gathering ever held in Asia, should meet

in Tokyo, the leading student center of Asia, and should have as its host a people distinguished for their hospitality, courtesy and appreciation of international amenities.

The fact that there are now such a large number of Chinese students in Japan as well as many from Korea, the Philippines and India, makes the present a most interesting and appropriate time for an international assembly to meet there. Now that the interests of the Eastern and Western Worlds are so closely identified, this mingling of the young men of Occident and Orient to discuss questions pertaining to the highest life of men, must result in much good to all countries.

I should be glad to have you express my hearty interest in this undertaking whenever and wherever you think such an expression would be useful.

Respectfully yours,

A handwritten signature in cursive script, appearing to read "Minamoto", written in dark ink.

section of his residence for your use during your stay in Tokyo if it would not inconvenience you. He showed me at that time all the beautiful rooms and said that he would be very glad to entertain you as long as you could stay. 'Tsurumi will be back by that time,' said the Viscount; 'both Tsurumi [his son-in-law] and Ichizo, my son, will serve as bell boys. It will be a great pleasure and privilege to entertain both Dr. and Mrs. Mott in my new home.' "

In this connection it may be well to state that Dr. Mott was in Europe when the Senate of the United States of America passed the discriminatory clause against Japanese in the American Immigration Law, but, within fifteen minutes of hearing that a vote on the proposed law was impending, he had cabled from Berlin on May 2, 1924, to the White House and to the State Department as strong a message as he could frame counselling against the proposed action, and to Japan telling them what he had done. His work to that end has never ceased. As he wrote to Viscount Shibusawa two years later (August 31, 1926):

"This matter will not be settled until it is settled right. To this end I shall continue to labour, and I do not think the labours of those of us who agree in this vital matter will prove to be in vain."

A situation referred to him for help was that of students of Japanese race but of American nationality (through their birth in Honolulu) being refused admission to the United States by the immigration officials at San Francisco. This matter he was able to get taken up through President Wilson in 1914.

One among numerous tributes is that the Emperor of Japan personally thanked Dr. Mott on his last visit for what he was doing for Japanese students, not only in Japan, but in the United States of America and in Europe.

In these international and inter-racial problems his energies have been mainly directed to practical co-operation rather than to general abstract statements about war and peace. He has, however, been associated with organizations working for peace such as the Church Peace Union founded by Andrew Carnegie with the board of which Dr. Mott was a foundation member. Dr. Mott has, moreover, particularly in more recent years led the three world organizations over which he pre-

sides in their formulation of fundamental principles with regard to international and inter-racial relations and in the hammering out of definite policy in terms of world-wide significance. Those "findings" are incorporated in the reports of the world conferences of Young Men's Christian Associations at Helsingfors, Finland, in 1926, and Toronto-Cleveland, in 1932, and of the International Missionary Council at Jerusalem, in 1928.

A light-hearted but deeply felt poem written by the Japanese secretary, Soichi Saito, on the occasion of Dr. Mott's birthday during the Executive Committee meeting of the World's Student Christian Federation on the shores of Lake Geneva, Switzerland, concentrates in one of its verses his essential quality in weaving strands of international friendship:

"O lover of nature!  
O friend of young men and women!  
O big brother of us all!  
O humble servant of God!  
Your heart beats with the world,  
Your vision is one Kingdom on earth."

## CHAPTER XVI

### A MASTER OF ASSEMBLIES

To nine out of ten of the people who have watched Dr. Mott in action in any part of the world his characteristic function is that of presiding officer. At the committee table, in the group discussion, on the conference platform with men and women of various ecclesiastical and cultural backgrounds, his hand has been on the tiller of co-operative thinking and planning.

In the matter of chairing or guiding conventions, conferences, and other gatherings he has developed a rather new technique and created a fresh tradition. All too often, the invitation to preside over an assembly has been accorded as a compliment to some important person who must be recognized, but who is incompetent as a speaker and a guide in deliberative action. Dr. Mott regards chairmanship as a creative work of central importance.

At Cornell University the swift growth of the student Christian Association under his leadership made exacting demands on his powers of handling committee meetings and gatherings for inspiration. The train of this preparation was, however, really fired when he went to Mount Hermon and saw Moody presiding for week after week over students. In Moody's chairmanship there was a blend of common-sense procedure with sheer intuitive genius. Men think of him as perhaps the supreme evangelistic speaker of modern times; and no doubt he was that. But his amazing power to change the lives of men came even more from his ability to understand the psychology of masses of people. There was a deep spiritual insight, a more than human wisdom in the processes by which, through song, prayer, and the conduct of the meeting, men's deeper emotions were stirred, their will-power was aroused, their spirits purged. Then Moody would drive home his simple, elemental message with transforming and enduring effect. He did not merely preside over a meeting; he pervaded it. Each summer for several years, Mott had occasion not only to watch Moody in action but

increasingly to share with him the processes of preparation for these conventions and at a later stage to participate in their conduct.

Chairing, from the early days in his travelling work, hundreds of student group meetings and open forums, as well as summer conferences and sectional meetings at state and national conventions, gave him experience of group-psychology. The practice of guiding their discussions and framing decisions called for executive action. All this afforded large exercise to his powers and a wider experience of technique, and of the mentality of differing groups.

The twenty-one months of voyage round the world in the interests of student life, which began in 1895, provided new tests and demanded fresh technique.\* Almost at the outset Dr. Mott was—we recall—involved in the intensive work at Vadstena Castle in Sweden which brought into being the World's Student Christian Federation. Then the chain of student conferences began in Europe and passed, by way of the Near East, to India, and so to Australia and New Zealand and thence on to China and Japan.

Here Mott faced a new series of problems in chairmanship. No such conferences of students had previously been held; for they envisaged not only national issues, but the problem of organized relationship with students round the world. The members of these groups had widely differing racial attitudes, varied national characteristics, habits of thought born of civilizations that lived by standards of value dissonant with each other and with that in which he himself was nurtured. This called for the exercise of toleration, quick sympathy, inventiveness, and versatility, as well as catholicity of outlook. This 1895-97 world tour was in itself the beginning of his most continuously sustained series of experiences, that of presiding over students and leaders of students in every continent. There is something inspiring in the mere catalogue of these occasions, stretching from the super-modern cities of North America to the shadows of the Mosque of St. Sophia at Constantinople and from the grey old universities of Britain to the walls of Peking, ancient before the first stone was laid upon another in Edinburgh or Oxford. To this more than to any other range of activity he owes his instinct for the "sense of the meeting." A letter from a colleague in the World's Student Christian Federation

\* See Chapter VI.

contains the following constructive criticism such as he welcomes:

"I have felt during committees, whether officers' committees or Executive or General Committee, that you might in certain ways give more of what you have to give than you actually do. I think that a certain modesty on the one hand, and on the other hand a fear of impressing your views and not being democratic, sometimes holds you back from your highest usefulness as a chairman of committees. To be specific in my criticism, I think that with a view to letting everybody share in everything, you sometimes spend too much time on unimportant things. If you will forgive me I will give an example. At the officers' meeting you had already on the voyage prepared all your papers about the new appointments to the General Committee and the delegates to High Leigh. One evening you went over it all with me in the Hotel Victoria, and once more had it in order, yet we spent practically one whole day of the valuable time on making lists of the people who were going to High Leigh in August, and who were appointed to the General Committee. . . . About the middle of the Committee, after we had dealt almost exclusively with technical and relatively unimportant matters like these, you then said, 'I hope you won't mind if I "speed you up" on the other topics,' and as a matter of fact we did discuss a number of really important matters of principle very hastily and left certain others undiscussed. . . . The reasons which have led you to take this course in guiding the Committee . . . are honourable reasons, but I do not think I ought to hide from you that . . . the Committee's delay over relatively unimportant things and haste over or omission of important ones, has at times led . . . to a suspicion that this is sometimes directed to preventing the discussion of matters which you would rather were not discussed. I know that this suggestion will give you pain. . . . I only record it, not because I think it has any grounds, but in order that no one may ever have a chance of thinking such a thing."

Mott's blend of patience with unrelenting but not restless urgency in these students' conferences is suggested by Robert Wilder in a letter to the author. He says:

"In India, it was my privilege to accompany him in his visits to the various student centres of that land. When the student Young Men's Christian Association was definitely organized in Madras, Mott was in the chair, and no vote was taken as settling a question until it was a unanimous vote. A delegate from North India could not agree with the rest of us; so Mott adjourned the meeting until the following day, in order that we might have time to think and pray over the matter. When we assembled again next day, we secured unanimity in our decision."

It is a part of his very breathing to believe that for God's work not only is the best alone adequate, but that no pre-supposition of impossibility should be allowed to inhibit the mind or to cramp the initiative. Here, again, Wilder provides us with an example:

"On reaching Colombo where the student conference was to be held, Dr. Mott found that the best hall for holding such a gathering was in a government college building. The missionaries, however, told us that the government would never grant us the use of the building, since ours was a Christian movement, and the government policy was to be neutral in the matter of religion. In his characteristic way, he said: 'Let us try to secure it!' And, with his boundless faith, he approached the Governor, and the building was granted to us for the use of our Christian conference. Nothing seemed to daunt him; he believed that difficulties were made to be overcome."

As far back as 1894, in preparation for the Detroit convention of the Student Volunteer Movement, of which he was to be chairman, he had a red leather-bound notebook, some three inches wide and seven and a half long, which would go into the waistcoat pocket. Its seventy-two pages are filled with details of the organization. It begins with the officers, from the chairman and vice-chairman, secretary, and assistant secretaries to the press and transportation secretaries, the stenographer, the leader of singing, the time-keeper, and the stewards. Every one of these came in for special coaching; even the stewards were shown that spiritual results depended on their skill and devotion in ushering folk to their seats quietly and distributing the necessary papers at given intervals with



speed, and maintaining silence and order in all parts of the vast assembly. The goal of high spiritual aim united with strong, intellectual content in the conferences is reached by untiring devotion to detail blended with devotional preparation in quiet detached hours.

The next page in that notebook tells not only of the committees that were set up, eleven of them, together with the membership of some (with initials indicating the religious or organizational affiliation of each member), but also the details of their responsibility. One committee alone, that on local arrangements had sub-committees on hospitality, credentials, places for meetings and their decoration, ushers, and post office.

The word "decoration" is far from being meaningless in this connection. On numerous occasions the author has watched with interest Mott's devotion to it. In the Oasis of Helwân, in Egypt, in 1924, the meetings were to be held in a bare, oblong room which might have exercised a deleterious effect by its grimness and austerity. He had trestle tables arranged in an oblong formation, on the principle of a hollow square, and purchased an enormous roll of green baize to cover the whole of these tables, giving them a restful unity. Blotting paper of another shade of green was then provided for each delegate. A multitude of Oriental rugs were borrowed and a selection carefully made by him for their harmonious colouring. The whole floor area within the hollow square was covered with them. As a result, during the whole of the days of intense conference, the eyes of the delegates were rested by the green that was immediately before them and given real artistic pleasure by the range of rugs like a perfect flower garden that spread between them and the other delegates and the chairman and officers. Men who had beforehand smiled in a superior way at what seemed to them his waste of energy over detail, came to see that a real element in securing a harmonious psychology in the conference arose out of these restful and beautiful decorations.

To return to the tiny notebook of 1894. Some twenty-four subsequent pages deal in detail with the programme. Subjects are set down for each meeting and suggested alternative lists of speakers on each topic, with general lines of interest for evenings, mornings, and afternoons. A central place was given to denominational conferences. They aimed at carrying the determinations reached in the general conference into the

denominational missionary organization to which each Volunteer would give his practical life-service. A special section of the notebook is devoted to points that should be emphasized throughout the programme and arrangements for coaching speakers so that they should concentrate on the central issues. Other divisions under which detailed ideas are listed include interviews, music, an educational exhibit, a complete list of the missionary societies and boards and the persons who would represent them together with their home addresses, the foreign missionaries to be present. While the conference was in progress, a list was built up on another page of the colleges and universities represented and the number of students from each.

Two lines under the heading, "Rules to Govern the Convention," will not surprise those who have watched Dr. Mott at work as a president. They are: "Always begin on time and close on time. Start with an address right on the tick."

Folded into this small pocket-book, which the author has unearthed in the archives of the World's Student Christian Federation, is a three-page folded paper of criticisms on the convention afterwards and suggestions for the next one.

This organizational list covers many of the elements developed later in Dr. Mott's matured method of arranging and conducting conferences. The plan by which the delegates retain the same seats throughout the conference avoids confusion and enables them to leave papers on their table or desk. The author spent a full twenty-four hours with him at Cairo before the Jerusalem Meeting of the International Missionary Council of Easter 1928 in a meeting of a secretarial group with whom he worked out the precise place where each of the hundreds of delegates should sit. The work called for knowledge of the psychological characteristics of every one to be there and showed sensitive intuition as to comfort, happiness, and benefits to accrue from proximity to this, that, or the other person. An element of humour entered into some of the arrangements, such as the educational juxtaposition of a vigorous Oriental woman educationist and a conservative anti-feminist Western bishop. As chairman, he has a diagram before him giving a complete plan of the entire conference or council. Every delegate's name, nationality, and society are written or typed at the place on the plan where he or she is located. This enables Dr. Mott quickly to learn the names of people whom he has not met before.



DR. MOTT PRESIDING OVER THE INTERNATIONAL CONFERENCE OF CHRISTIAN WORK-  
ERS AMONG MOSLEMS IN THE GREEK ORTHODOX CHURCH ON THE MOUNT OF OLIVES,  
1924



The care for detail is thus made subservient to the total perspective. As the Archbishop of York has said, in a letter to the author:

"The most vivid impression of all is that of his chairmanship of the Jerusalem Conference. . . . He knew every one there, and could call on each member for his contribution just when it would contribute most. It must have been a most laborious fortnight. Chairmanship is always exacting; and he was constantly occupied in committee work between the sessions. But he carried the conference in his hands from start to finish."

Alongside all these careful organizational and corporate preparations for a conference goes an equally careful discipline of himself in preparation for his work in service of the conference. Here are notes made for his personal, private guidance in preparation for a series of conferences in Asia:

"Personal: Keep the Morning Watch.

Spend eight hours in bed; also take nap in afternoon.

Take drive each afternoon.

Take time for preparation before all public work.

Plan each day.

Before each address and conference remind oneself of the need of the Holy Spirit and definitely claim His help for the work at hand.

Be mindful of the things of others—especially associates.

Avoid: Sins of the tongue.

The mechanical versus sense of vocation.

Content with small results versus very great, i.e., real spiritual results.

Expect large results.

Remember that there has been an adequate cause from which great results may be expected, namely, the long preparation, the self-denial, the prayers of many all over the world, the working of the Living, Almighty God.

"Organization: Delegates occupy same seats.

List of delegates by societies and places.

On first days speakers indicate name, society, and place.

- Prepare diagram for chairman.
- Mix delegates of different societies and races.
- Have men open topics in ten or fifteen minutes.
- Use bell.
- Have men (other than these who open) close discussion in seven-minute speeches.
- Choose and coach certain ones in advance.
- If a foreigner opens the discussion, let an Indian be the next speaker.
- See that women have their full part.
- Coach time-keeper and have a strong bell.
- Circulate papers as much in advance as possible.
- Committee to select and coach participants.
- On second day decide about having findings.
- Coach leaders of intercession periods. . . .
- Allow time for regular meetings of Business Committee."

In preparation for his task as chairman of the World Missionary Conference at Edinburgh, 1910, by far the most exacting presidency that had so far fallen to his lot, he made an intensive study in advance of the practice of chairmanship. In different countries marked differences of procedure are found, particularly as between Anglo-Saxon and European methods. To adopt a purely Anglo-Saxon procedure in an international world conference, in which the Anglo-Saxon element was already in strong preponderance and the language was English, might create confusion and annoyance. Dr. Mott, therefore, made an inquiry into procedure on an international scale. He overhauled many books on procedure, and had talks with experienced heads of ecclesiastical assemblies as well as with well-known parliamentarians on both sides of the Atlantic. The nearer he came to the actual time of the conference, the larger did its problems loom before him.

To hold archbishops and bishops, peers of the realm, as well as world-famous scholars and strong-willed missionary admi-

nistrators and university presidents rigidly to an absolutely inelastic seven minute rule without loss of temper was in itself an exacting test of using the iron hand in the velvet glove. Cards were passed round the hall and those who wished to speak on a given subject sent them up signed at the time when that subject was under discussion. He had defined some clear principles on which to conduct the discussions. He set himself, first, to watch the objective of each day's subject and to secure the maximum expression of experience on that subject, with due regard to proper representation of various national, racial, ecclesiastical, and professional cultures and backgrounds, and within the inelastic limits of available time. To save time he even exhorted them to be as brief as possible, and if they could say all that was needed in three minutes, they would make room for others. In order still further to save time a second speaker was called up after each name so that he would be ready to rise the instant the other sat down.

To ensure a thoroughly representative participation of delegates, involved on the part of the chairman a steady determination not to let the insistent people prevail, including the riders of hobby horses and the cranks. In achieving the maximum expression of points of view by the best voices on each subject, without rancour, he found that every part of his world-wide knowledge of communions, of schools of thought, of cultures and controversies, of personalities and organizations was taxed to the limit.

At the end of the conference most men would have echoed the words of Bishop Montgomery of the Society for the Propagation of the Gospel, when he wrote (July 16, 1910):

"I have not thanked you for all your goodness to us at Edinburgh. I think you were more than fair to us High Churchmen in giving us opportunities to speak. It was a great experience for all of us."

Similar expressions came from leaders of other schools of thought and polity.

Throughout each discussion he incessantly classified and reclassified his pile of cards sent up to the chair by men and women wishing to speak. When he found that some neglected point of view had been expressed he would suddenly change the order in which he had arranged the next few speakers and

eliminate one who would probably re-express that point of view, in order to make room for another.

In spite of every effort he was faced at the end of each session by cards still banked high on his desk bearing the signatures of people who really had something to say, but for whom no time could be found. It was painful to face as many as ninety-four cards of uncalled speakers, most of whom had something valuable to say and who had in many cases come with the aim of saying it.

Edinburgh 1910 made Dr. Mott a world figure as a chairman. W. H. T. Gairdner of Cairo, in his book on that conference, says:

“Not one man from either hemisphere could have filled that chair as it was filled by John R. Mott. . . . The whole physique of the man suggested strength, with its frame built on large lines, finely-moulded head, and rock-strong face. When a point of unusual interest was being hazarded, forward would come the big head, quick and light; the strong, square jowl would be thrust forward, the broad brow knit, the dark, shaggy eyebrows almost meet, while from under their shadow shoots a gleam from suddenly kindling eyes—a very lion prepared to spring at an idea.

“Yet this heavy-weight fighter in the great campaign has the lightest touch. That leonine gleam could also be a gleam of humour. Time and again, when the conference was dragging from weariness, or when an awkward situation was developing, and the tension was giving some anxiety, the light touch saved the situation—one brief remark dry-spiced with saving humour would set things going rightly forward again. An audience which was probably democratic in its general attitude might not have cared to be told to limit, or even stop, its applause. But what audience can take it amiss, when its chairman tells it to ‘applaud concisely’? Neither does an assembly, as a general rule, appreciate an intimation that it is apt to become long-winded. But it will even cheer that intimation from a chairman who, when directing speakers to ‘look straight at the clock,’ adds that an acoustical peculiarity which makes this desirable ‘may possibly have other advantages.’ ”

The exacting character of his task and the way in which his training through years of travel gave him a unique equipment



for triumphing over its difficulties are described by Pasteur Ch. Mercier:

“John Mott is a true president. He conducts deliberations with a very firm hand, pitiless at times when it is a matter of keeping to the day’s programme. Despite these stern measures, despite this reiterated demand to those who can to stop short of their seven minutes, there are many more speakers than there is time to let them express themselves. And each man, even of those who remain silent, has sent in his name and has prepared with great care. It calls for all the knowledge of men and subjects, all the authority that Mott enjoys, to accomplish this delicate selection, and to designate, without possible appeal, those who alone will take an active part in the discussion.”

The power of personality by which Mott enforced this seven minute rule at Edinburgh has never been more convincingly described than by the Reverend W. H. Findlay of India, who himself led the most deeply moving period of intercession in the entire conference. He writes in *The Methodist Recorder* of July 14, 1910:

“At Edinburgh a time-keeper, somewhere out of view, struck a bell audible to speaker and chairman and audience, when six minutes had gone. This let the speaker know that he had one minute left,—time enough to sum up his argument, to put a sharp point on his appeal, or to round off an effective peroration, but no more. On the stroke of the seventh minute, the bell sounded again. In some cases the speech had been so carefully calculated that its last words coincided with the stroke. Many speakers had such sense of discipline that they broke off in the middle of a sentence when the knell sounded; Bishop Gore, for instance, left an important sentiment half uttered, and fled the platform with the activity of a schoolboy. But in any case, Dr. Mott quietly rose when the seven-minute bell struck, and if the speaker at his elbow was still pursuing his way, he turned expectantly toward him. It was impossible for the speaker to be unconscious of the motion, or to refrain from turning to look at the standing and waiting chairman. The moment he looked, Dr. Mott made a quiet bow, which said most eloquently, ‘I should rejoice to hear you further, brother, but

we are both under the authority of the bell, so we must part Goodbye!' What speaker could either resist or resent the closure, administered with firm courtesy?"

The editor of *Die Evangelischen Missionen*\* in describing "John Mott, the tireless president of the conference," goes on to say:

"Only one familiar with the details of the preliminary preparations and all the sessions can judge of all the difficulty, the amount of wisdom, tact, and superior poise that Mott had to bring to bear during the congress, when the most vexed questions came up for discussion, men of the most diverse ecclesiastical tendencies meeting on neutral soil and coming together for the first time for co-operative work, and in all directions, numerous considerations had to be borne in mind."

His self-effacement and sensitiveness to spiritual atmosphere are emphasized by Dr. Warneck in an article upon the Edinburgh Conference in *Die Allgemeine Missionszeitschrift* of August 1910:

"The well-known John Mott had been elected unanimously as chairman of the meeting and he directed the conference in a masterly way. Without speaking much himself, after making himself thoroughly acquainted with the reports of the entire eight commissions, he was able always to present the important points, to direct the debate and bring it back to the point under discussion, by a humorous or serious word to correct friction and to emphasize valuable thoughts. When he spoke he always had something important to say, something to the point. He showed special tact in the choice of hymn verses sung at the proper place and time to help the meeting along. I recall how he made us sing Luther's hymn at the time when animistic religions were under discussion and the power of Christ to take away the fear of evil spirits and their power. Born to rule, this man exercises a determining influence over all of us who come in contact with him. His unbroken calm, his penetrating reason, his deep piety, driving to action, his superior sense of humour, render him capable of being the leader of the largest organizations."

A spirited description of the feat of chairmanship that Edinburgh called forth, written at the time by the well-known

\* Vol. 6, September 1910.

Scottish scholar, Dr. Alexander Smellie, gathers into one picture the different aspects of his contribution:

"There is never a hitch, never a barren and unprofitable pause, never an awkward moment. The magician who manages it all, as autocratically as a kaiser and as graciously as Chaucer's 'varray parfit gentil knight,' simply and superbly is the man in the chair, John Mott himself. Under God, and because he walks with God and abides in Him, he is the mainspring of the conference. He buys up every opportunity; he reaps a harvest from every instant. 'We are glad of the applause,' he says, 'but please let it be concise,' and nobody can misread the pregnant and vigorous adjective. The strain must be tremendous, but the calm and usually inscrutable face shows no sign of weariness; there are occasions, on the contrary, when it lights up with humour. 'The dauntless crusader,' as Sir Ludovic Grant designated him when the Edinburgh University gave him its degree, is in his element; he has lived and prayed and wrought and spoken and written on behalf of missions; and the conference is meat and drink to him, sunshine and warmth, the hope and dream of many days fulfilled at last.

"Then Dr. Mott gives the final address. There is no studied eloquence; there are no jewelled and coruscating periods; there is something better. It is *cor ad cor*—the deepest spirit of a true man, behind and above which is the Holy Spirit of God, pleading with our spirits, gripping them fast, making plain our duty, commanding us to rise and do it without delay. The short, decisive sentences recall Oliver Cromwell's letters,—this letter, for example, from Huntingdon, in the August of 1643, to 'my honoured friends the Commissioners at Cambridge,' 'It's no longer Disputing, but Out instantly all you can! Raise all your Bands; get up what Volunteers you can; hasten your Horses. I beseech you spare not, but be expeditious and industrious. You must act lively; do it without distraction; neglect no means!'

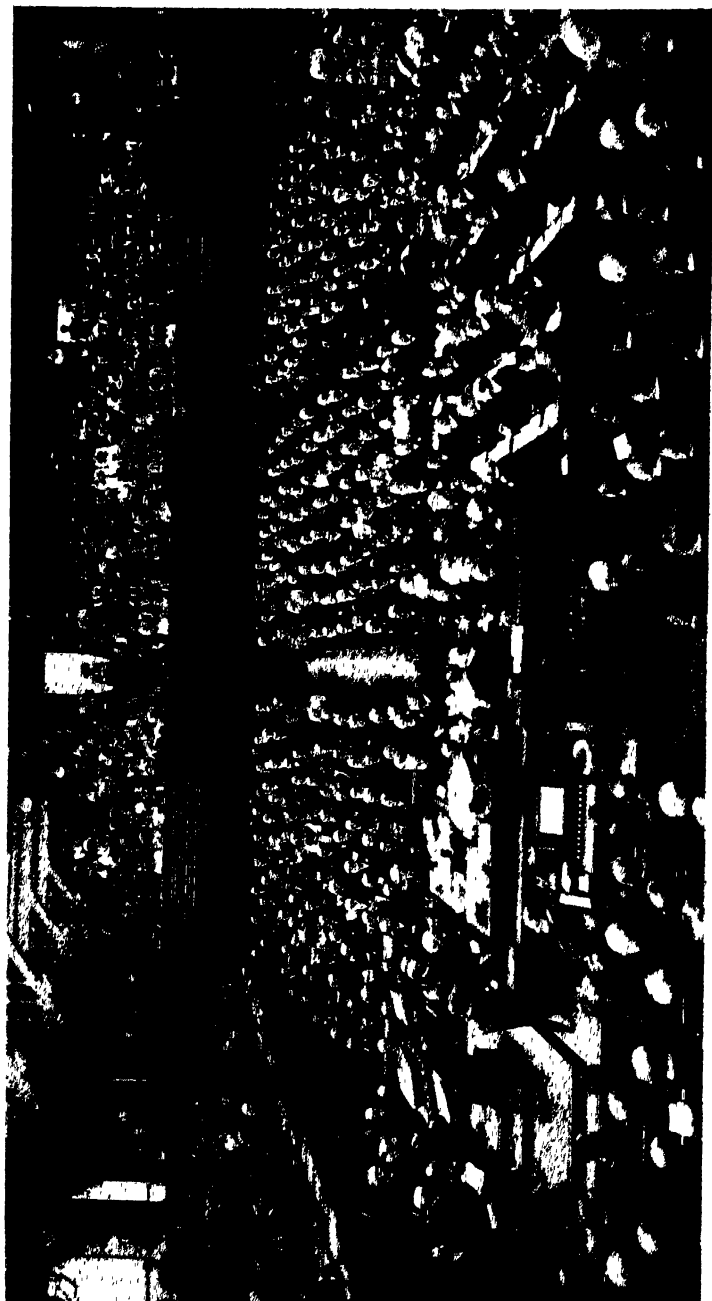
"So Dr. Mott's injunctions are heaped rapidly one on the other. 'The end of the conference is the beginning of the conquest. The end of the planning is the beginning of the doing. What shall be the issue of these memorable days? God is summoning us to vastly greater things than we thought, to larger comprehension, to larger unity, to larger sacrifice. . . .

We must let two notes strike deep, the note of reality, and the note of urgency. . . . We must go with Christ into the garden. For unless with Him we see so clearly what our task means that we shrink from it, we shall not have the power he had.' ”

Out of the World Conference at Edinburgh came the Continuation Committee which was, of course, on a much smaller and more intimate scale. But the responsibility and the discipline of weaving together points of view of different communions, nations, and races expressed through some of the most powerful and persuasive personalities from the different continents again taxed every quality of chairmanship that he possessed and still more thoroughly equipped him as a master of assemblies.

Experiment in the development of the spiritual and psychological technique of chairmanship was still further tested in Dr. Mott's tour of Asia in 1912-13, which the Continuation Committee invited him to undertake. A technique of drastic thoroughness of process was now perfected. These regional conferences were at the opposite pole from the hortatory conference in which a few prophetic voices proclaim messages. Questions had been sent far in advance framed to draw out essential facts and illuminate tendencies of missionary work and of the life of the Church in given areas of Asia. By the time he reached the country or area in question the answers to those questions had been assembled and correlated under the main heads of discussion. Thus he was chairing in some twenty areas intensive discussions carried through by experts whose life-service was given to the problems under debate and on the basis of facts already elucidated by the questionnaire.

Each area conference in Asia was subdivided into carefully chosen small groups of specialists. Each group was to draw up "findings" on each of these main subjects. The chairmen of all these findings committees met in advance with him and were coached on the character that the findings should have; they should be timely, essential or very important, concise, prophetic, affording a lead, not obvious truisms, but fresh and of practical use in the guidance of the policy of the Christian missionary organization in that area and of the Church itself. During the sessions of the findings committees, he moved from group to group, co-ordinating, guiding, stimulating, and himself learning. Out of each committee came a batch of findings which



THE WORLD MISSIONARY CONFERENCE AT EDINBURGH, 1910, IN SESSION  
Dr. Mott, president of the business sessions, at the left on the platform



were now submitted to debate by the whole conference under his guidance and finally gathered into a concrete programme accepted by all.

Thorough patient expert group-thinking that began in the Continuation Committee of the Edinburgh Conference when it formulated and revised its questionnaire was thus continued in the field, in the conference discussions, and focused to definite proposals which were again thrown into the hopper in general discussion and finally voted upon. The one mind involved in the whole process was that of Dr. Mott.

In the case of many of the conferences, especially in non-Christian lands, the financial cost of bringing the delegates together and of meeting other requirements was met, as a result of his initiative, by friends who have shared his deep concern for the efficient working of these conferences toward the goal of the world expansion of the Christian Gospel.

The technical process of intensive corporate thought emerging in decisive action is only reached by giving a central place to united intercession and meditation. The men and women to lead such periods are always chosen well in advance for their proved power of leadership. In relation to most of these area conferences in Asia special intercession papers were prepared months in advance, so that a world-wide train of prayer was laid.

Long before each conference the hymns were chosen and often printed, frequently in two or three languages. Dr. Mott made for his own use as chairman a classification of the hymns grouped on a basis of their usefulness in beginning or closing a meeting, in their devotional quality, or their quickening value, or their creation of a sense of unity. He always gets an expert musician to test in advance the tunes best suited to the hymns. Of all men and women none in his experience has ever surpassed Canon Gairdner of Cairo in his inspired intuition as to the hymn and the time that would be most helpful at a given moment in some international conference.

The ideal assembly from his point of view as chairman is the one that flows along without apparent direction and with the machinery invisible. The smooth running and the free scope for the Spirit of God to move the delegates has its hidden cause in the preparations made in advance, down to the minutest detail of ventilation, colour scheme, the seating of delegates, the allotment of explicit responsibility for every task, and the coach-

ing of men for their tasks; the long hours of intense consultation in advance as to the goals to be sought; and supremely above all, the deepening of the sense of absolute dependence on God on the part of both members of the conference and men and women far and near who believe profoundly in the power of intercessory prayer. He puts in vastly more effort before the conference and behind the scenes than during its sessions.

Dr. Mott has a reputation for sheer, unbending sternness in the conduct of a discussion, expressing itself, for instance, in refusal to be swept by popular gusts into according longer time to attractive and powerful speakers and in refusing to let a conference be driven to swift decisions that burke radical difficulties and differences. This inflexibility is not the natural expression of a stern spirit. It is the deliberate curb placed on his natural sensitiveness by his powerful will and a deep sense of responsibility. He has himself said that he finds it to be in the path of the Cross to insist on making place for unpopular points of view when the strong pressure of able and devoted men is driving in the other direction. He aims steadily at making openings for the ordinary people, particularly the relatively new, the inexperienced, and the not very effective folk, who have as much right to speak as the popular figures.

If, at the end of a conference, all the delegates have the conviction that all points of view have had a fair and adequate chance of expression, he is happy. He is not concerned that this should be true at the end of the first day. Practically always in a conference folk come to him as chairman at the end of the first day, or in the case of the longer conferences, such as Jerusalem 1928, which ran two weeks, during the first two or three days, pleading with him for goodness' sake to get such and such men into the picture and declaring, "We are getting nowhere." His reply usually is to ask them to come to him in three days' time. Another great necessity that he emphasizes in a presiding officer is the capacity to keep one's own views in the background. A man cannot be simultaneously a debater and a chairman. Towering above all these qualities, however, is the power so to guide discussion that the will of God should find expression in the conclusions to which men are led. President W. Douglas Mackenzie of Hartford Theological Seminary, who has watched Dr. Mott's presidency through four decades, said to the author that he felt that the real root of his power as a chairman lay in the hidden strength of the devotional life. "The agenda of a



committee," said Dr. Mackenzie, "is never for Dr. Mott simply business; it is God's work. And this is not that he says pious things in the discussion, but you simply feel it."

A valuable digest made by Dr. D. A. Davis in a letter from Geneva, dated March 18, 1931, to the author gathers together into a single picture his activity in the preparation and conduct of conferences. Dr. Davis, who, through a number of years was director of the American Young Men's Christian Association work of all Europe and the Near East, has in that and other connections shared very many conferences with Dr. Mott:

"Last year I was intimately related to the preparation and conducting of a conference between leaders of the Eastern Orthodox Churches and leaders of the Young Men's Christian Association. After the conference I noted down the chronological steps taken in the preparation for the conference. As I compare these steps with the preparation of other conferences which he has conducted, it seems to me that these steps are characteristic of his way of conducting conferences. The steps are as follows:

"1. Careful and painstaking preparation months in advance of the conference. This preparation involves personal conferences with individuals, correspondence regarding the objects of the conference and methods of preparation, the careful preparation in regard to the discussion groups, their leadership, composition, subject matter, etc.

"2. Limiting attendance strictly to those directly concerned.

"3. Carefully reviewing just prior to the conference all preliminary papers and correspondence to discover points of interest for discussion or for findings.

"4. Advance listing of subjects calling for findings, and ensuring as a basis for criticism the preparation of draft findings on these subjects.

"5. Personally checking all details in regard to the rooms, their arrangements, seating, ventilation, lighting, and seeing that provision is made for sufficient notepaper, pencils, type-writing machines, typists, translators, etc.

"6. Working out in advance all details regarding the taking of minutes, secretaries of the conference, the assigning of definite individuals for the care of the rooms, for the

finances of the conference, for all business phases of the conference, for the presentation of the papers, and for the details regarding the programme and very specially, for the conduct of the devotional exercises or worship periods.

"7. Announcing at the first meeting of the conference the rules for conducting the conference and the plans of the conference, having complete understanding in regard to the hours, getting consent of the people in the conference for the presiding officer to control the length of speeches.

"8. Having the names of the people desiring to speak sent up to the presiding officer in writing so that he can arrange for every one taking part and for certain people not monopolizing the time of the conference. This is done with much less embarrassment and with much more efficiency when the names are submitted in writing than where people wish to speak from the floor without announcement.

"9. Appointing in the early part of the conference a findings committee, and requesting all delegates to send in proposed findings as the conference progresses.

"10. Making provision in the programme for the findings committee to meet in plenty of time for the findings to be ready, multigraphed, and translated for the last day of the conference.

"11. Seeing that the findings committee itself has previously prepared draft findings in copies enough to permit each member to have his own copy.

"12. Beginning the discussion of findings, either in the findings committee or before the conference, with those findings which seem certain to cause the least discussion. If snags are struck early, deferring discussion on these particular subjects until later. Ceding quickly and cheerfully on all matters which are not vital. If necessary remitting difficult problems to a small group to discuss and bring back recommendations.

"13. Having arrangements made for rapid translation and reproduction of findings.

"14. Making a preliminary statement on the final adopting of findings at the plenary meeting, telling how carefully every item of the findings has been discussed and gone over in committees, then having the findings read through from start to finish without interruption, then having the findings re-read one by one, and carefully considered and, whenever found necessary, amended, and then adopted. Again, if snags are

struck, similar procedure would be followed as was followed in the findings committee."

It has often been suggested by those who have received in advance the astonishing list of technical details connected with the preparation of a conference that it shows a lack of proportion in Dr. Mott. This is an issue on which he feels so strongly and has such a mass of experience based on uncounted conferences and committees in every kind of climate and amid all peoples that he is prepared to stand unflinchingly to his guns.

"An apparent detail may ruin a whole meeting," he declares. "If the ventilation is not right, the people are not in full possession of their faculties. If the acoustics are defective a conference may utterly fail to achieve its vital objectives. If the speaker is not coached to pitch his voice correctly there will be great irritation. One of the finest of the prophetic spirits of Britain travelled thousands of miles on our invitation to speak in America and not one in twenty of the people listening could hear what he said."

He is as resistant as a steel safe to pressure to let people into a hall after a speech has begun, or during a period of worship.

"I would rather," he says, "have twenty procrastinating, careless people who come late stamping outside as mad as hatters, than have the 2,000 people inside disturbed. The whole is more important than any part. To get the great results achieved the details must be cared for. Great spiritual results are not a matter of magic. I never face a significant gathering without previous private retreat. Similarly, all those who take part need spiritual preparation. Even the function of stewards is of great importance. If there is whispering, stalling in and out, the visible passing or receiving of notes, the impromptu searching for a hymn, the playing of an unknown tune, the work of a hundred folk and the effective working of God's spirit may be hindered."

True to his standing veneration for the value of momentum, Dr. Mott lays stress on the conservation of results. You cannot measure at all the power of a convention, he maintains, by what happens in it or before it. As Livingstone said: "The end of the exploration is the beginning of the enterprise"; or, as he himself adapted that expression at Edinburgh 1910, "The end

of the conference is the beginning of the conquest,"—going on immediately to ask, "What is to be the issue of these memorable days?"

So he will hold the staff of a conference for a day or days after it is over to plan processes that will follow up the conference and realize further its main objectives. A convention is only a stepping-stone. We are to go from strength to strength. Not only will he hold the staff in that way, but the delegates themselves will be given a prayer-guide for the homeward journey. Letters will be immediately dispatched communicating to others the outcome of the conference and calling for backing in prayer and for co-operation in giving effect to the findings. Sometimes a plan of visitation will be blocked out swiftly to carry the ideas and the projects of the conference by voice and by the contagion of personality to wide areas. This is done in the spirit of the general who brings up his dashing cavalry when the enemy's line begins to waver,—turning defeat into rout.

All this is true to his essential genius which lies in the instant transformation of idea into action,—avoiding the peril of those who on the one hand act without an adequate conception or plan, and those, on the other hand, who want action at all costs whether or not truly creative, prophetic, dynamic ideas lie behind it.

## CHAPTER XVII

### RECRUITING LEADERS

SAMUEL MORLEY's dictum, "He who does the work is not so profitably employed as he who multiplies the doers," is often on Dr. Mott's lips. It has, moreover, been the everyday practice of his life. From the time when he was himself recruited to the service of the Kingdom of God as a student at Cornell, he has been calling youth to the same adventure. His energy, all the weapons in his armament, each talent he possesses, and the majority of his waking hours, have been and are harnessed to this task. Whether giving addresses in educational institutions throughout the world, or in personal interviews with youth, or writing his books and pamphlets, or dictating correspondence, or conducting institutes for training workers, lay and clerical—the goal from which he never swerves is that of recruiting workers in increasing numbers, and of high qualifications.

"Recruiting," he says, "is the most important single thing that I have to do. I have given the greater part of my life to discovering, enlisting, and selecting men, opening up avenues of opportunity for them, helping to train them, raising money to support them. I have written more books on this than on anything else. The long series of reports of the World's Student Christian Federation have little else as their burden. And, above all, right through the years and across the continents I have laid a mine of prayer through the co-operation of intercessors. Nor would I by an iota change that emphasis if I had life to live over again. It is such a constant concern that it has become second nature to me to try always to multiply the number and to raise the level of the quality of the men and women at work for Christ's Kingdom. I am constantly looking for opportunities and making every address itself a recruiting appeal or challenge."

If we ask why this should be one of the central burdens of his life, the reply is twofold, yet one.

The first reason is the overwhelming sense of the need of men. The spirit is on him to call people to meet that need. The second reason which makes one with this sense of need is his own personal experience, reinforced ten thousand times through what he has seen in the lives of others, that in Christ there is meaning for life and power adequate to meet the deepest needs of life—personal, social, national, and international.

If, pressing our questions further, we ask for what is this leadership needed, the reply is inexhaustible in its variety. Men are needed to fill the gaps left vacant by workers who have fallen out, to reinforce the power of the overstrained, to replace the inefficient who are failing to seize first-class opportunities, to press into the untouched and unoccupied fields of the world. There are still multitudes of new areas into which pioneers must press. It is, again, an age of specialization. On every hand the demand is multiplying for specialists in religious education, in the application of Christ's principles to industry, in the development of Christian consciousness and service in agricultural communities, in the provision of a Christian literature finer in quality and more potent in influence. The same is true in the spheres of medicine, art, and in countless other directions.

If, as frequently happens, a man or a group of leaders asks him what is the secret of recruiting, he replies that the first essential is to become alarmed. Next to the withdrawal of Christ Himself from His Church, the greatest of all calamities would be if there were not coming forward the ablest youth, men and women, to lead it. The second necessity is that a man should regard this as incomparably the most important single thing that he has to do. If he believes that any other part of his work is even fractionally more important than recruiting, he will have little success in it. Further, the recruiter must expect to have results through his faith in God and man, and his sense of the irresistible appeal of need. He must then present an heroic appeal, and with that appeal lay siege to strong personalities. Emphasis should be laid on the word "siege." You cannot get strong men by fractional, casual, occasional approach. Part of that siege work is to expose such men to the contagion of dynamic personalities and literature, especially biography. One of the most fruitful methods or means is that

of bringing likely candidates for service to retreats and summer schools. Incomparably the greatest element, however, in triumphant recruiting is, he insistently repeats, intercession. We stumble and fail in our recruiting because we regard it as a human undertaking. We are beaten beforehand, and thus have a limping Christianity led by the second-rate. He holds that one of the most unmistakable of all Christ's commands, with every word as clear as sunlight, is "Pray ye therefore the Lord of the harvest, that He [not we] send forth labourers into His harvest." Our Lord Himself set the example by giving Himself through the night to intercession before calling His apostles.

The call that recruits is twofold. First there is the call to the service of the Kingdom of God, the personal discipleship of Christ. And secondly, as with Mott himself, there was the invitation, two years after his life-decision, to undertake a specific task. Thus his own recruiting has taken both of those lines. He has, from the convention platform and college pulpit, in the university hall and the crowded theatre, sounded the challenge to men to dedicate lives to God. After that decision has been made, he has given them guidance in discovering their true vocation, and through personal interview and in correspondence directed their attention to outstanding needs. The development of the Student Volunteer Movement and of the World's Student Christian Federation is from this aspect simply a record of recruiting and of pointing men to the world field of service.

The titles of his books and pamphlets are recruiting posters. *The Future Leadership of the Church* is essentially a book on recruiting recruiters. His pamphlets, whether devotional or organizational, are training manuals for making all recruits eager to call others into the work.

In trying to discover how men are in fact recruited for the Christian ministry, he, in preparing his book on *The Future Leadership of the Church*, analysed the biographies of 128 ministers, including many ranking among the 100 leading ministers of the past five centuries, in order to discover the nature of the homes in which they were reared. It was discovered that all save nine came from homes favourable to the decision to give one's life to the ministry. The author recalls the keen interest of Dr. Mott when, in a remote village in the French-speaking area of Quebec Province, in the Laurentian Mountains, in the early autumn of 1933, in a talk with a French priest we discovered a

telling example, that out of six children of whom this priest was one, three boys had become priests and two girls had taken the veil, through the influence and prayers of devout parents.

In his *The Future Leadership of the Church* he also analysed the obstacles that prevent young men from making a choice of the ministry as a life-vocation. The hindrances are the secular and materialistic spirit of the age, with the dazzling opportunities of money-making; the power in the hands of captains of industry and men of high finance; the attitude of the young women with whom they associate; parental ambition; the pleasure-seeking spirit of the age; the belief that as laymen they can do as much good with fewer restrictions; the multiplication of lay professions; the secular trend of education for boys and young men, especially through the predominance of science courses; the prevailing uncertainty in faith and doctrine; the dread of restriction on liberty of honest self-expression, especially in face of social injustice, civic corruption, and political wrong; the fear of not being able to rise to the high conception of the moral and spiritual requirements of the ministry; the knowledge of lapses, inconsistencies, and shortcomings of ministers; the sense of financial dependence and the fear of being unable adequately to educate children; the impression that the ministry is lacking in spiritual and moral adventure; and "above all, the lack of definite, earnest, prayerful efforts to influence them to devote themselves to this calling," whether by parents, teachers, pastors, professors, or other guides and teachers of youth.

His list of the qualities needed for able leadership in the ministry is characteristic. He says that they must be men of personal force and strength of personality, of sound physical constitution and the requisite common sense and self-control to care for the body, thus ensuring working efficiency. They must have mental power and habits of study to avoid intellectual stagnation, with the appreciation of the best methods of study and the will to use them. "This," he declares, "is more important than the most coveted university degrees." To this he adds that they should be able to express sympathy and friendship, and should, above all, have a genuine religious experience, should know Christ at first hand, and have a clear and vital faith that can speak with authority. They should have a message and a consciousness of mission, and be able to give effective expression to their passion for Christ and for men, and should



have intense moral enthusiasm, aflame with the passion of the Cross and ready to stake everything on their cause.

In addition to recruiting men and directing them to their fields through books as well as addresses, he has been incessantly at work at the same task in letters. A search through the mountainous files of his correspondence reveals a continuous stream of letters whose sole concern is the discovery of the right man to fill a vacant position or to meet an emergent new need. We find, to take a few examples among many, a letter written to a Norwegian, a leading worker among youth, defining the kind of young graduate who might go to work among the literati of China; one to a leading French Protestant, offering to provide the salary and expenses of a young man in Paris to give all his time to studying the conditions of the students there who have come from Russia, the Turkish Empire, the Balkan States, and the Orient, and to do all in his power to help those students in different ways; a third to the president of the University of Pennsylvania asking for the right man to be located in one of the greatest American universities to work among students; another letter advising a Swiss graduate to work in one of the Latin countries of South America; still another to an Italian leader who had been invited to leave Christian work among students in order to become a university professor, with an argument to demonstrate that his influence was greater in his student work; and a letter to a New Zealand student movement worker feeling inadequate to the task to which he has been called, inviting him to cross the Pacific to improve his equipment by examining work in Canada and the United States and thus getting a wider horizon and a first-hand experience.

It would be easy to build out of his files of correspondence and the outlines of his many lectures a book on vocation from the point of view of guidance, of discovering the avenue of life-service, of training all sides of a man's personality for it, and of sustaining efficient inventive service through a lifetime.

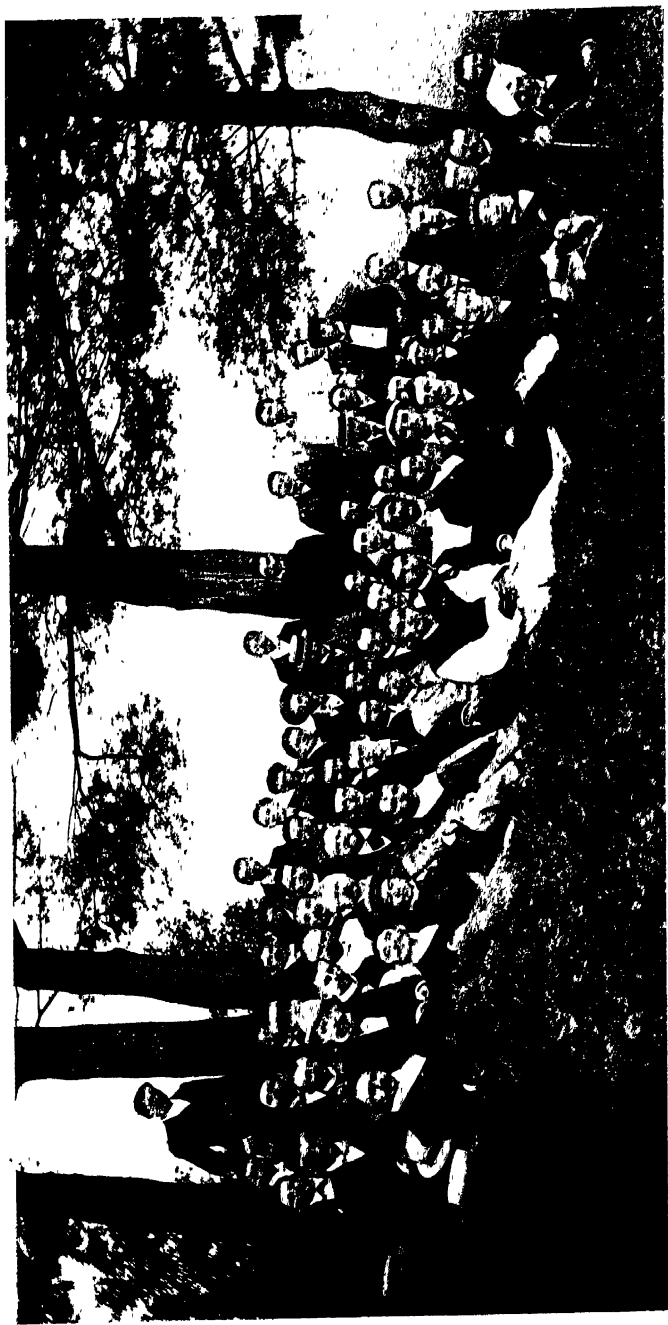
Those letters are largely taken up with the aspect of recruiting that will now occupy our thought, namely, pointing men to definite tasks, calling them to posts at home or abroad. The functions for which he recruited are roughly three. He has recruited first, last, and all the time for the foreign missionary enterprise, through the Student Volunteer Movement, through Christian nationals in Asia and Africa led into Christian service

in their own lands, through the development of missionary-minded pastors as illustrated in his book, *The Pastor and Modern Missions*, through the secretariat of the Foreign Department of the Young Men's Christian Association, and through the call for leaders in the home administration of the missionary societies in America, Europe, and all parts of the British Empire. He has recruited for the Christian ministry, as is illustrated in his book, *The Future Leadership of the Church* and in many of his pamphlets, including the chapter on that subject in *Confronting Young Men with the Living Christ* called "The Secret of Getting Workers." His third great range of recruiting has been for the lay leadership of the Christian forces and, in particular, for the world extension of the Kingdom of God. His whole policy, principles, and practice in this last connection are detailed in his volume, *Liberating the Lay Forces of Christianity*.

Any man with a lively sense of responsibility must quail at times when faced by the task of determining and directing the life-work of men and women. Indeed, to guide youth a man must either be crusted over with hardness, or must regard himself as an instrument of a higher and wiser Intelligence than his own. There is indeed an audacity and even a sacrilege in daring to intervene decisively in the lives of other people. An expression of this thought comes at the end of a letter written in 1915 to a colleague, Dr. Weatherford, who had felt obliged to refuse a call that Dr. Mott had put before him. After re-stating his own position, Dr. Mott concludes:

"I expressed myself in my letter as fully and clearly as I possibly could, and my whole conscience and soul were behind what I wrote. If God has not spoken or does not speak through the facts and considerations which I have set forth in that letter, then the last thing I would want you to do would be to respond favourably to my appeal. I often tremble when I think of what it means to urge men to go beyond what they feel and think in the depths of the soul is God's will for them."

When we move across the world in the path of his voyages, it becomes clear that he has actually had decisive influence on many thousands of lives. He might well, however, claim that in a final sense he is not responsible. For his philosophy of recruiting is based on the conviction that God has a plan for the life of each one, and that the one essential is to discover what He



ENLARGED MEETING OF THE GENERAL COMMITTEE OF THE WORLD'S STUDENT CHRISTIAN FEDERATION ON "ROUND TOP," NORTHFIELD, MASSACHUSETTS, IN 1897, A PLACE MADE SACRED BY THE LIFE-WORK DECISIONS OF THOUSANDS OF STUDENTS



wants us to do, where He wishes us to work, and then to be obedient. A recruiter simply leads men to open their eyes and submit their wills to God's thought for their lives. It is literally to be obedient to the heavenly vision.

As he now enters city after city and moves from land to land, it is a rare thing for him to leave the place without meeting some man or woman to whom he has never before spoken, but whose life-work and attitude he has changed in some address. If we could record them in detail, we should confront a marvellous record of the power of the Spirit of God, through speech addressed directly to the will, to transform the lives of men and women, and to influence them in the investment of their lives where they would achieve most for the Kingdom of God. Some of these have written to tell him and speak their gratitude to him. Of these letters, nearly all are buried in the files of his forty years' correspondence. From those available a few characteristic records are given here. The first is written by the Reverend Helen I. Root, of Chicago, editor of a monthly missionary magazine, a Phi Beta Kappa graduate of Cornell University, who has served for thirteen years as a missionary. She writes:

"Here at Elizabeth Wilson's home to speak at the Appleton World Day of Prayer programme, the sight of a picture of you moved me to tell her something which she insists I ought to tell you.

"In 1895 when you came to Cornell for a Sunday I was a junior very complacently agnostic. It did not occur to me to hear you at Sage Chapel, but in the afternoon, passing through Barnes Hall, I saw you wearing a Phi Beta Kappa key, and said to a friend, 'He must have *some* brains! Let's hear him.'

"In that meeting you flung at us the challenge of John vii, 17, and God directed it straight to me. It took two or three hours to think it through, counting the cost, but by the time you finished a talk to the women students in Sage College, I had honestly accepted the challenge and was setting about the new business of my life—to find the will of God and to do it. Within a week I had found assured faith in Jesus, not only as the Son of God, but as my personal Saviour. It tore me loose from every plan, sent me to Ceylon, later to India, and I've been hard at Christian service ever since. You see why I'm still grateful for that challenge."

There is something more than ordinarily moving in the words of Dr. J. R. Chitambar, the eminent Indian president of the Lucknow Christian College, India, who was in 1931 consecrated as the first Indian Methodist bishop. He says:

"I met Dr. Mott first in 1896 when he and Mrs. Mott came out to India on their first world tour. He spent three days in Lucknow and held meetings for Christian students in the Church Mission High School. His address to the Christian students on 'Consecration' and his address on 'Personal Purity' given in the Reid Christian College on a Sunday afternoon, made a profound impression on me and although it is twenty-six years since they were given, I have not forgotten them. Even now I remember the keen eyes and those searching and inspiring addresses of the young man who was and is now 'mighty in the Scriptures.'

"It was in one of the after-meetings that, under his influence, I signed the Student Volunteer declaration card, solemnly promising before God and men 'to devote my life to direct work for Christ.' "

A Dutch woman student worker writing from Zeist (April 18, 1922) reveals this same contagion of enthusiasm for the world service of Christ. Miss Mary W. Barger says:

"When I was a student at the University of Utrecht in Holland, I used to meet Dr. Mott once a year, and he was a regular visitor to our country before the war. He was the first man who made me realize the possibilities lying in our Dutch Student Christian Movement for the Kingdom of God. He also was the first man who made me understand that the world was meant for one great unity, that we all belong to each other, that the distance which separates the East from the West is no reason not to go; on the contrary, he seemed to think it quite a normal thing to go there to bring the Gospel. But he also taught us that he who wants to be a servant of Christ ought to deepen himself and never must fail in finding time to be alone with God."

The examples run into all the continents, and we find men of every race share the same experience. A young Italian, Paolo Coisson, writing from Turin, says:

"I have personal deep gratitude to express to you who have been to me as a guiding light which I have constantly fol-

lowed from my little corner, since the beginning of this century, when as a young student I met you first in Edinburgh, and later at the students' conference at Wernigerode (Germany) and then several times more elsewhere, in Rome, and three years ago here in Turin.

"I am indebted to you for much of the life of my soul, for many striking words which I heard from your lips or read in your writings, and for your great example of work, piety, open mind, and world-wide heart."

The Indian nationalist Christian leader, K. T. Paul, who died before his time in consequence of his overwork as a member of the India Round Table Conference in London in 1930, writing on August 13, 1928, says:

"In 1912 I was already in God's service to the full measure of my personality, implicated in the most progressive lines of service for the Kingdom in India, including the Association movement which I was already looking upon as one of the regular avenues of service. It was mainly contact with you in that year which decided my line of work for the following years. I was not young then. I was already thirty-six, a time of life when one does not make decisions on impulse. I saw very clearly that your vision was the right vision—at least so far as the investment of *my* life was concerned. And I have not regretted it a single day."

One of the most able workers in China, Eugene E. Barnett, writes from Tsingtao, on September 5, 1928:

"Ever since my college days you have been a deep and abiding influence in my life. You first touched me through the pamphlets you wrote on prayer and Bible study and kindred subjects, which came into my hands soon after I reached college. The first summer conference at which I actually met you, in the Blue Ridge Mountains, was a never-to-be-forgotten experience. And the Student Volunteer convention over which you presided and at which you spoke so memorably at Nashville in 1906 was the means of changing the whole direction of my life. The Nashville convention turned my face toward foreign work, and it was a brief conversation with you at the Rochester Student Volunteer convention which brought me into the foreign service of the Young Men's Christian Association."

Dr. Surendra Kumar Datta, of India, now president of Forman Christian College, Lahore, at the meeting of the International Missionary Council on the Mount of Olives, Jerusalem, in 1928, said:

"I made my decision for Christ at one of Dr. Mott's meetings in India nearly forty years ago. At first I refused, but was finally persuaded by the irresistible logic and reasonableness of the thing as he presented it. He came to us years ago as a new discoverer of the East—of its needs, yes, but more: he made the discovery that there might be those in the East who could themselves make a contribution to the cause of Christ. There were those who insisted that the East would never change—never respond to the Christian appeal. He knew better, and insisted that the opportunity must be given to the East."

How are we to define the power in Dr. Mott that has made him so irresistible a recruiter? Definition, indeed, will hardly serve our purpose. We get nearer to reality in personal descriptions of experience. Dr. Rheinhold Schairer, for instance, the eminent German youth leader, tells his experience thus:

"I heard him for the first time as a student in Berlin. It was purely by chance that I came to a meeting he was addressing, for I hardly knew his name. He attracted me at first sight, and held my attention throughout. He alone recognized in the world and all its relationships an entity and unity, and regarded the world in its entirety as a World's Student Christian Federation responsibility. In him burned the will to fashion it according to divine laws. His enthusiasm was contagious. At that time he was issuing the call to the Federation conference at Constantinople in 1911. I saw him again in Constantinople, remaining eight days under the fire of his influence. His eyes were ever turned prophetically to the future. In him was a fervour which only a very few possessed at that time, before the war had taught them other things. 'The decisive hour of the world's history is coming,' he said. 'What will be the part of the students? What will your part be?'"

For men or women to whom the call has come to give life in unselfish work for humanity, and for the purposes of the Kingdom of God, and who, therefore, come squarely face to face



with the question: "How am I to know precisely what is the work God wants me to do and where I am to do it?"—he has repeatedly laid down lines along which they should seek to determine the form and the field of their life-work. Beginning with the principle that God has a plan for each life, and that the essential thing is to discover it and set our lives in alignment with it, he analyses the principles on which light should be sought. He takes first the example of Jesus, harking back to Christ's words: "As the Father hath sent me, even so send I you." From the example he turns to the actual commands and teachings of Christ, and naturally enough recalls first of all the one teaching that transformed his own outlook, the words: "Seek ye first the Kingdom of God." So he calls men to read and ponder all the words of Christ and seek to align their lives with them. "Let us not begin by asking the question, What would we most like to do?—but, How can we best serve?" The first help to enable a man to make the right choice of a life-work is to make a careful analysis of things that hinder, to clear them out of the way. Selfish ambition is the most common; the second is either the flattery or the discouragement of relatives and friends. "Each man is responsible to God for the investment of his life. Responsibility is individual and untransferable. While a man should give considerate heed to the advice of the people who know him best and who are not unduly biased, he should make the controlling factor in arriving at his decision, What is God's plan for my life? That plan should be followed, cost what it may." Other hindrances are ignorance and a narrow horizon, drifting into indolence, indifference, indecision, and most serious of all, disobedience. "The refusal to alter one's plans so as to make them harmonize with the recognized will of God inevitably stunts his life and contracts influence."

Turning from hindrance to positive helps, he calls attention first to the study of the moral and spiritual needs of the world. Such a study of need can often best be made in group study circles on the needs of our own country or of non-Christian nations. Another great help is that of the lives of great men. Here he indicates such biographies as those of David Livingstone, the Earl of Shaftesbury, Arnold of Rugby, Thring of Uppingham, Neesima of Japan, President Garfield, Phillips Brooks, Verbeck of Holland and later of America and Japan, and Henry Drummond; likewise such dynamic personalities as

Kagawa, Grenfell, Stanley Jones, John Mackay, Aggrey, and Gairdner of Cairo; and also the lives of women like Florence Nightingale, Pundita Ramabai, Isabella Thoburn of India, Mary Slessor, Grace Dodge, and Laura Haygood of China. "In reading how such men and women as these served their generations, we are certain to receive valuable light on how we may accomplish the largest good in the world."

An indispensable help, as we have seen, is the study of the Bible with direct reference to one's own life-work. Then act on the light that we have, because a man can never receive more light and full light unless he takes the first step decisively.

We are led then to what is perhaps the most characteristic of all these helps—decision.

"It is of first importance that a man do conclusive thinking. I mean by this, thinking that ends with a conclusion. To assist one in this process it is often a great help to write down the various steps in one's thinking. Phillips Brooks, and many other eminent men who might be named, followed this plan. Every one should read sometime, and better many times, John Foster's essay,\* *On Decision of Character*."

This culminates in the final help,—definite, constant, and fervent prayer.

"Think," he says, "for example, of that turning-period in the life of Saul of Tarsus. The example of Jesus Christ, also, at the time of every great crisis in His life, should make plain how presumptuous it is for any one of His followers to assume that without prayer he can either discover or adequately perform the will of God."

When face to face with a task for a man to do and the quest for the right person to undertake it, he applies certain tests which were once expressed very succinctly in an interview published in *The American Magazine*, New York, May 1923. These are the tests:

- "1. Does he do little things very well?
- "2. Has he learned the meaning of order as to time and place?
- "3. Has he learned the meaning of priorities?
- "4. How does he use his leisure?
- "5. Has he intensity?
- "6. Has he learned to take advantage of momentum?"

\* See Chapter III.

A flair for seeing a youth's potential capacity is a prime requisite in applying these tests when recruiting men and directing them to their life-work. That gift comes partly through native insight, partly through a trained power of accurate analysis of character as well as through experience and meditation. At least three things are involved: what a man is, what power of growth he has, and the demand that the work in view will make upon him. For instance, in the case of a man who is to be a travelling secretary among colleges in the interests of the student movement, he may have to make his impression in the lives of men who have never seen him before, and secure his results in a single week-end. Among the questions which Dr. Mott would ask about a man for such a position are these: What reputation has he in his own college? Has he intellectual thoroughness, the capacity and the will to grow? Is he a fountain or just a stagnant pool? Has he the physical stamina to stand the nervous strain of travel and of facing strange companies of people, and being subject to their scrutiny and criticism? What are his devotional habits? Is he responsive to counsel? What is the impression made at the outset by his appearance? What is his attitude to discouragements? Are they incitements or do they depress him? How does he face unsolved problems, or seeming impossibilities? How does he get on with other workers? What are the weakest points in this man—the points, if any, that give you pause?

Of course further questions emerge with regard to specialist types of work, or differing countries. It would be a first-class blunder to send a man with a deep-seated prejudice against the Roman Catholic Church to Poland or Italy, unless his prejudice is simply due to ignorance, and unless he is essentially a man of positive, constructive, irenic, and sympathetic spirit. If, again, the position in view involves a considerable financial burden, a man must have real gifts in the raising, the custody, and the expenditure of money. If specialist training is essential the important question is not whether the man has that training already; but whether he is ready to grapple with unknown issues and start again to learn elementary things about a new problem.

"Above all," Dr. Mott insists, "I like to see the man myself if I have to take full responsibility for the appointment. I brought a man right across the Continent before I

could decide to send him to an important task in Japan. Even if I have the written or the oral testimonials of others, I may get an impression from a personal interview that makes me weed him out;—if, for instance, there is in him a soft or cynical or egotistical element; and, above all, if there is what I call ‘a zone of mystery,’ if conversation gives a sense of something concealed. And,” he adds, “if he is married I am always desirous either to see his wife or get some one else whose judgment I trust to do so.”

Every morning’s mail brings calls for vocational guidance. It is rare that a day’s interviews do not provide more than one demand for counsel on life-work. These make demands on his powers of gathered knowledge and intuitive wisdom, but they do not harass him. On the contrary, the decisions that are for him terribly painful are those that have come in later years when world depression has involved calling men from their work. To see men whom he has recruited, trained, and launched for a life-work into the world battlefield called home for lack of funds causes him real suffering.

At every stage of his strategy in the conquest of the world for Christ, he sees a whole range of positions waiting for the right men. He has had, for instance, in his mind at a given moment the need for a national Young Men’s Christian Association secretary in India, a physical director in Calcutta, a national secretary in Brazil, a literature worker in China, and other openings in Shanghai, Peking, Manila, Seoul, Cairo, Prague, and Warsaw. In his mind he has simultaneously carried the need for financing such positions and the men who are being developed to fill them.

Or again, when nationalism is intense in, for instance, India, he will see—as he actually did when few had grasped the simple psychological fact—the truth that the students in India, to whom Christianity had so largely loomed up as the faith of the imperialist Englishman, would listen with quite different ears to Oriental Christians whose people were also in a condition of nascent nationalism. So he persuaded Mr. T. Z. Koo, then national secretary of the student Christian movement in China, to accept an invitation to such a tour in India with remarkable results, exceeding even Dr. Mott’s hopes. Mr. Koo, in describing this event, said to the author:

"Dr. Mott was set on my being a World's Student Christian Federation secretary. I did not feel that I had the nerve to accept a situation to travel into colleges in other lands than my own. My colleagues urged the discourtesy and ungraciousness of saying 'No.' Dr. Mott said, 'You don't need to decide this; take a single journey to India as a representative of the Federation.' I said, 'But I'm a Chinese; these are Indians; what can I do for them?' He replied, 'As a Chinese you can say things about Christianity which, if it came from a European, would be discounted owing to racial and national feeling. But coming from an Oriental it would carry much greater weight.' The great quality of his leadership," Mr. Koo concluded, "is that he sees situations and opportunities that others do not see, and has a perspective of the world situation that I have met in few men. This world outlook on reality is a great part of his value, and he always gets at it in a way that does something definite."

Mr. Koo, who when he said this was just back in America from the Southern Hemisphere, said as an afterthought a thing that throws another incidental light on the subject of this chapter:

"In Australia and New Zealand I met a large number of men and women in whose lives he has played a great part. Again and again they came up to me spontaneously and said: 'Remember me to John R. Mott; I am doing what I am out here, because of what he did when he came out here.'"

Whenever he meets a youth, Dr. Mott's first tendency is to ask not, "What have you accomplished?"—but rather, "What is your plan for your life-work?" To which in a multitude of cases the reply culminates in a question thrown back to himself: "What would you advise?" The primary aim is not to get numbers of men but to get the ablest, strongest men, those who in any walk of life would be leaders, and to set them to meet emergent needs. This involves definite siege work.

Dr. Temple, the Archbishop of York, in a letter to the author (April 1931) gives a humorous picture of the simple masterfulness of Mott's processes of recruiting men, and then of his equally simple and profound faith in face of impossibilities:

"My first personal appreciation came in Oxford, in (I think) 1909, when he told me that he wanted me to go to Australia in the long vacation of 1910. I was a don at Oxford—philosophy lecturer at Queen's College—and it was certainly possible. But from the outset Mott spoke as if there was and could be no doubt about it. He just told me he wanted me to go, and then went on to describe what I should find it possible to do there. I suppose his theory of the universe would have survived the shock if I had demonstrated the freedom of the human will by refusing to go; but it seemed that he just knew I was going—and, of course, I was; so he was right.

"I have had many meetings with him since then. One sticks specially in my memory. I had hoped to go to China in 1927 or 1928; it had been settled with T. Z. Koo in 1925. But as it turned out, those were the years of the Prayer Book Measures; their preparation had taken longer than was expected, and a situation arose when it was impossible to desert urgent responsibilities at home. Mott had been much interested in this visit to China. But on hearing that it was impossible, for that time at any rate, he expressed no regret, but just said, 'No doubt God intends something more fruitful at a later time.' He took a disappointment as a certain indication of a better way. That is not a common achievement of human faith."

A still rarer gift in recruiting lies in discovering not simply the man, but some hitherto unexplored continent of work, and releasing the one for the other. An eminent example of this is the discovery of Dr. J. N. Farquhar, of India, and releasing him for his wonderful work of interpreting Indian and Christian religious thought simultaneously to the East and to the West. Farquhar was, early in the twentieth century, a young missionary teaching in a school at Calcutta under the London Missionary Society. In conversation with him, Dr. Mott saw the exceptional quality of his mind and its equipment, as well as his singular gift of interpretation through literature. He, therefore, opened the way to Farquhar to deal with educated young Indians all over India. Farquhar then wrote his small but unique *Primer of Hinduism*. During the 1912-13 tour after the Edinburgh Conference, Farquhar accompanied Dr. Mott through India. Mott drew him out to expound his dreams of

a literature that would help to interpret the spiritual heritage of India to Asia as well as to Europe and America. He saw here rich mines of possibility. He raised money for the project and soon Farquhar had no less than seventeen writers at work on new books upon aspects of Indian religious thought and literature in itself and in relation to Christian thought. The series of books began to appear under his editorship in India, and they were published in England by the Oxford University Press. The late Sir Valentine Chirol, ex-editor of the foreign news of *The Times*, described them as having done more to bridge the spiritual and intellectual gulf between the East and the West in India than any other work by any man.

The discovery of men of talent in order to release them for special work is also illustrated in, for instance, the liberation of Arthur Jorgensen in Japan to develop an effective Christian literature for young scholars; and Dr. John Mackay from his professorial chair of philosophy in the University of Lima in order that he might do his remarkable work of spiritual and intellectual interpretation of Christianity to the literati of the Spanish-speaking republics of Latin America. These all illustrate one of Dr. Mott's principles, that there is no more creative use of money than, to use his own language, "to liberate prophetic voices and pens."

If a man prevents a comrade-in-arms from being driven from the ranks he is really recruiting. An example arose when the pressure of certain conservatively minded men within the Young Men's Christian Association made Dr. Mott's fellow-worker in evangelism, Dr. Sherwood Eddy, come to him in Vienna with a resignation of his position in the Association in his hand. He had a social vision, he said, demanded free prophesying, and was being criticized for his radicalism.

"It is strange," retorted Mott, "if we must resign when we have a vision! If you must go out to get freedom to prophesy, why, I must go out too. No movement is the right place for either of us if we can't speak out all that is in us from God to say."

The conviction has spread and strengthened that Dr. Mott can always be counted upon to stand by colleagues genuinely convinced of the guidance of God in taking a stand on the great moral issues of the social, industrial, and racial problems.

Nor does his interest in a man cease with the close of the

man's association with the organizations that Dr. Mott has led. The following letter (October 8, 1923) is characteristic of many in his files. It is written to Dr. J. N. Farquhar, the story of whose recruiting for literature work has already been told:

"Among the more than 200 who have served the Foreign Department during the whole period of its history which I have spanned, there has been no one who has served the movement with greater distinction, with more marked ability, with more diligence and faithfulness, and with larger constructive and permanent results than you have. . . . I have in mind not only your most distinctive work, but also the large general contribution which you have made to the Foreign Work of the International Committee as a whole. Moreover, I treasure in grateful memory the statesmanlike and vital part which you have had in representing our Associations in the larger counsels of the Churches. By your personality and service you have won a multitude of friends to the cause we have all been so glad to serve, and in many influential quarters at home and abroad have enlarged the conception of the work of the Association on behalf of the nations and the Churches. I wish to repeat that I cannot think of you as separated from the rest of us in this great fellowship. We shall ever regard you as one of the inner members, and shall crave and welcome your continued counsel and collaboration as opportunities present themselves.

"I cannot trust myself to try to express my own personal feelings of attachment to you and of my affectionate regard. I wish also to pay a high tribute to the unselfish devotion and sacrificial co-operation of your dear wife through all these years. May God Himself richly reward you both and the other members of your family for what you have all done singly and as a family group."

Dr. Mott himself is surprisingly dependent upon the comradeship of men and women with whom he can work in complete co-operative understanding. Such a feeling finds expression, for example, in a letter written on board ship to Fletcher S. Brockman:

"It has seemed very lonely without you. Never in all these years of our intimate association has your fellowship, comradeship, and loyal friendship meant to me so much as



during this eventful and fruitful mission. How I wish we could be together until it is brought to a close. It is a source of abiding satisfaction that we are so deeply identified in heart and purpose that we shall be every day most vitally strengthening each other's hands. You may count on my backing to the end of the day in everything to which you will be addressing yourself during these coming busy months."

It is also one of his great joys to liberate from financial worry men whom he has recruited into the work, to give them or their wives needed medical treatment, to make possible the best available treatment of a defective or weakly child,—all this at once out of loving kindness and also as making for greater efficiency in the work.

It is thus that his recruiting of men is saved from any suggestion of the domination of one will over another, by the sheer richness on the one hand of human affection, and on the other hand the sense of humble comradeship under the overshadowing, loving providence of a Heavenly Father. Of all the things that men across the world have heard him repeat in varying forms again and again, one of the most characteristic is the thought that he put thus in one of his books:

"I have in mind the use of the word leadership which our Lord doubtless had in mind when He said, 'He who would be greatest among you shall be the servant of all,'—leadership in the sense of rendering the maximum of service; leadership in the sense of the largest unselfishness; in the sense of unwearying and unceasing absorption in the greatest work of the world, the building up of the Kingdom of our Lord Jesus Christ."

## CHAPTER XVIII

### TRAINING LEADERS

IN the spring of 1905 Dr. Mott when reading the English weekly paper, *The Spectator*, which has been a constant companion, was captivated by an article with the title, "First-rate Events and Second-rate Men." The burden of the writer's argument is that, in a world where events and changes of major importance are taking place, the statesmen and other leaders on whom falls the responsibility of grappling with those crises are of too feeble sinew. They are not, to use a suggestive American phrase, "of presidential timber." The article quickened and confirmed Dr. Mott's convictions that, on the human plane, mankind's supreme need is great leadership.

His theory and practice of recruiting leadership sprang, as we have seen, from his vision of the Christian forces confronting a world of unexampled need and incalculable possibility. The leaders must not only be greatly multiplied in number; they must be of the highest quality. To achieve this result leadership must be not only recruited but also trained. For this reason he is increasingly preoccupied with the development of a powerful leadership among the youth of the changing nations.

This need for a new world leadership is the burden of book after book. The quintessence of his argument is distilled in his lecture delivered before the University of St. Andrews in 1931, on "Leadership of the Constructive Forces of the World."

Such leadership should, he there says, first sustain a true and adequate comprehension of the world situation with which it has to deal. This involves knowledge of the psychology of peoples, both in their traditional background and their present changing attitudes. Such comprehension calls for a grasp of the major issues that face the nations and an analysis of their unresolved problems. Beyond even this knowledge of the mind and need of nations and races, true leadership must have a quick sense of the value of personality, in itself, and must be in living touch with the superhuman resources on which men can draw.

"There are," he maintains, "too many mechanical workers satisfied with mere executive action, and too few ready to think a problem through solidly and with originality, and, out of that thinking, make fearless breaks with precedent."

A decisive leadership should be so convinced about certain eternal principles as to be ready to trust and follow them against all pressure. A great leader should also, as Abraham Lincoln did, select and utilize strong men even though they may differ from him or challenge his views. Imagination is a prime requisite. How else can a man identify himself with suffering peoples and stir imagination in others? In John Bright, for instance, Dr. Mott finds an eminent example of this quality. With imagination go foresight and wisdom in planning as illuminated in President Theodore Roosevelt's saying that "nine-tenths of wisdom is being wise in time." Cecil Rhodes is quoted as a conspicuous example of prescience both in vision and in planning. Integrity is essential to leadership. A man must be controlled by a conscience that both guides himself and quickens right impulse in others. The quality of seeking counsel from others is essential. The great teacher can never cease to be a scholar, finding in united thinking the basis of planning and action. This presupposes unselfishness, readiness to serve rather than dominate, a quality that wins allegiance.

Leadership must be courageous and challenging. A leader must be ready to burn bridges, cross the Rubicon, and then never look behind; to suffer and to endure hardship and loneliness; to be maligned and traduced rather than to surrender conviction. Out of these qualities alone can grow that final certainty and confidence, not so much in himself as in the cause to which he is committed, which is the final mark of a great leader.

How are we to train such leaders for their work? What processes and practices, what attitudes and means are required in order to develop and maintain such a leadership? Scrutinizing carefully the leaders in great positions to-day, he finds them being worn out often by sheer attrition, so that they become the creatures of emergency. The first demand, then, is that a man master the conditions about him. To do so he must adhere with rigid and religious inflexibility to a time programme. The leader's work as a student of priorities is central to Dr. Mott's philosophy and practice.

If he is not to be a creature of emergency, the leader must lay up and safeguard reserves—physical and intellectual and spiritual. When Dr. Mott in a fellowship of some hours that he shared with Mahatma Gandhi inquired the origin of his weekly "Day of Silence," he found that it came through Gandhi's recognition of the fact that he was being worn down by the demands made on him. By no other means could he store up reserves of energy and physical and spiritual resources demanded by his work. The great Scottish divine, Chalmers, whose personality exercised so transforming an influence in his native land, similarly used to give a whole day every month to unbroken meditation and prayer.

To make this possible abounding industry is essential if a man is to win and maintain leadership. He always uses the best time-saving and nerve-saving modern facilities. Unlike Gandhi, with his hatred of the machine, Dr. Mott has enthusiastically leapt at every chance of making the machine a tributary. In it he sees the God-given slave of great work to be done. It is startling how great a multiplication of work and how marvellous a saving of travel and expenditure of time and energy and even of money is effected by his extensive use of the cable and wireless. Two incidents come to the writer's recollection in this connection. At a meeting of the World's Committee of the World's Alliance of Young Men's Christian Associations in Geneva, Switzerland, it became clear that it would be essential some weeks later to convene a gathering of experts from different nations to grapple with a startling emergency. A resolution was passed by the committee to that effect. On the following morning a secretary came to Dr. Mott and said, "We must write to all those men at once." "Oh," he replied, "I cabled to them all last night." As a result of that swift action, busy men in different nations were stirred to such a sense of the importance of this meeting that they put aside engagements and travelled long distances to give their services. The relatively small extra expenditure produced results out of proportion to the cost.

The second incident was in New York. On a certain day Dr. Mott was informed that the Master of Balliol College, Oxford, was half-way across the Atlantic to America. His arrival would offer a chance of assembling a group of leaders on issues outlined in the Commission on Higher Education that the Master had presided over in India. Within ten minutes, Dr. Mott by

telephone had secured the permission of the man in New York who controlled Dr. Lindsay's programme. In another ten minutes a wireless message had been sent out into the Atlantic to the boat on which Dr. Lindsay was sailing. Within two hours his consent was received and that afternoon a score or more leaders of different organizations and of educational life in North America were summoned by telephone to meet Dr. Lindsay for counsel soon after he landed in New York. A leader must actually welcome baffling situations and leap at them in the certainty, that they hide hitherto undreamed-of possibility. One of his closest colleagues through forty years said to the writer recently:

"If I had to choose a single phrase to illustrate Dr. Mott's dominant characteristic, it would be the sentence that he has uttered so many hundred times and exemplified even more: 'Let us turn stumbling-blocks into stepping-stones.' "

Refusal to rest on one's oars is a necessary sequence to these qualities. Dr. Mott is an apostle of the value of momentum. The practice of living close to nature is also essential. He asks whether the amazing leadership all over the world shown by Scotsmen does not come from their having been nursed in intimate fellowship with the rugged hills, the brawling streams, the purple moors, and the stormy seas of their glorious land.

A great leader must, he continues, multiply himself by training younger men; and keep fellowship not only with the oncoming generation but with the past. He must sustain intimate comradeship with the creative minds of the world, living and dead. This fellowship he would centre in the "Prince Leader of the Faith," who affords the most satisfying definition of true greatness and enduring leadership. "Whosoever would be the greatest among you, let him be the servant of all."

These being the qualities of a leader and the processes by which his power can be obtained, how has Dr. Mott trained for leadership the men whom he has recruited? The principal process is defined in the lecture which we have just analysed, where he says:

"Present-day leaders must seek to multiply their lives through developing younger men. How is this accomplished? By giving them full play and adequate outlet for their powers.

To this end, heavy burdens of responsibility should be placed upon them, including increasing opportunities of initiative and power of final decision. They should be given recognition and generous credit for their achievements. As they qualify, they should be promoted. So far as possible, they should be relieved of financial worry, and wise efforts should be made to stimulate an unselfish ambition to excel, and to foster growth. The principal thing, however, is to trust them. In a life devoted largely to serving the youth of many nations and races, I have learned to have confidence in youth, especially when heavy responsibilities have been committed to them. In all these forty and more years I have never regretted thus trusting youth. At times I have had occasion to regret that I had not trusted them more. True, they will make mistakes and perchance blunders, but this is the inevitable price which has to be paid in developing real leaders. I repeat, they rise to unexpected heights when trusted."

The technique of training has taken a large place in his life; yet in a more creative sense his essential technique has been to inspire a man with a vision and then launch him upon the deeps of adventure. A letter from S. Ralph Harlow (July 26, 1928) gives one of a multitude of illustrations:

"Years ago in my student days you made a statement that has been a pillar of fire in my life these many years. 'Live in the utmost limits of your faith, not in your doubts,' you said. That I have tried to do. There have been many doubts. Who could have seen what I saw and lived through in Turkey—and in Smyrna—with never a moment of spiritual doubt? But always faith has triumphed."

He found, as a travelling secretary visiting colleges and universities in the nineties, that even in those days there were over 1,000 colleges that needed to be visited if the movement were to develop. Within those colleges were 200,000 students. To-day they exceed a million. Work as hard as he might, he could not possibly visit more than ninety of these colleges in a year. The multiplication of leaders was of the very essence of the task.

In collaboration with his first colleague, Ober, the deputation plan was wrought out and put into effect which *The Inter-collegian* for May 1890 described in the following terms:

"During the last month three student gatherings have been held which mark the beginning of a new epoch in the development of the Intercollegiate Young Men's Christian Associations. They have been characterized as intercollegiate deputation conferences and have had as their object the training of a number of strong student deputations for the work of intercollegiate visitation. The plan called for at least one deputation from each American state or Canadian province. Two institutions were to be represented on each deputation. The members of these deputations were to give their time for making several visits each year without pecuniary compensation. Moreover they were to be specially trained for their work.

"The plan was conceived by International Secretaries Ober and Mott after long study. They arrived at the same plan entirely independently of one another, thus showing the leading of the Holy Spirit. One thought of it as a result of his study to make more effective the independent and untrained deputations which individual colleges have been sending out for years, notably since the visit of Professor Drummond to this country in 1887. The other conceived the same plan while seeking for some scheme which would make possible the thorough visitation of each college Association each year. At present the two secretaries are unable to visit more than one-fourth of them during a year. Thus whole generations of students graduate without coming in vital touch with the Christian life and work of other colleges. . . .

"There were in all twenty-eight deputations or over fifty undergraduate students who took the special course of training at these conferences. Three interesting and suggestive items should be noticed in connection with the personnel of these deputation men; fully one-third of them are or have been college Association presidents; nearly one-half of them have attended one or more of the great student summer schools; and exactly one-third of their number are missionary Volunteers. In all cases they are recognized as leaders in the Christian activity of their colleges, and as men of spiritual power. . . .

"Secretaries Ober and Mott took full charge of the conferences. They had spent much time both in conference and private study in preparation. They gave their instruction

in a form somewhat similar to regular university lectures—leaving an opportunity at the close of each lecture for informal discussion and questions. Each member took full notes. On the whole, it has been said, this series of lectures constitutes the most exhaustive and systematic treatment which the college work has ever received. . . .

“With slight changes the same course of lectures was given at each conference. Among the themes treated were: historical statement of the intercollegiate movement; the intercollegiate movement of to-day; importance of organization; personnel and work of the organization; what the college Association should do to promote Bible study; how to promote a higher standard of Christian living among so-called Christian students; the work of the intercollegiate deputation; the missionary department, etc. . . .

“What is the significance of this intercollegiate deputation work?

“1. It will wonderfully strengthen the Christian intercollegiate tie.

“2. It will bind the colleges closer and closer to the state and international work.

“3. These deputations will be able to do a work which cannot be done by regular paid officials.

“4. It will afford an unparalleled opportunity of giving each year to fifty or more of the leading college students of the country a peculiar personal development and experience which, in turn, will influence many of them to give their lives to Christian work.

“5. It will enable the international college secretaries, as specialists in the college work, to give, through these deputations, the gist of their experience to every college Association in the country each year; whereas at present they are unable to touch more than one-fourth of them.

“6. It will do much to make possible the extension of the Association movement among the 1,000 and more institutions of America which are to-day without Associations.

“The going forth of these students, two by two, to work among their fellow-students marks an emphatic step in advance in the evolution of the college Association idea.”

One of the men who shared these early leader-training processes, Fletcher Brockman, tells the author:



"Mott captivated the imagination of all of us—his lectures were simply marvels to us in the care with which he had thought his way into his subject and the succinctness with which he expressed himself. He had no mercy on us as to length. He never raised the question whether we were going out into the colleges to do as they planned; that he took for granted, and so did we. Those lectures were a definite turning-point in my life. For years they were my Bible for Association work. I never got away from them—I memorized them."

Professor Harlan Beach, in discussing the thoroughness of these lectures, said:

"Mott analysed our relationship to the university authorities, Young Women's Christian Associations, Churches, press association, etc.; the only thing missing was our relation to the devil!"

Dr. Mott has continuously organized similar coaching conferences in the autumn for the prospective and actual leadership of the movements for which he has been responsible.

Among the many vivid recollections of Mott in action in those early days we may turn again to that intimate friend and colleague for some forty years, Fletcher Brockman. He was a student at Vanderbilt University, Nashville, Tennessee, when John Mott, then in his first year as student secretary, came to the University on a student campaign. Brockman remembers him clearly standing very straight in the rather formal pulpit of the old chapel, his sandy hair brushed straight back, as he spoke to the whole body of students. His address was very logical; it embodied very few incidents; it made no attempt to talk down to students; the presentation was lucid to a degree, creating a powerful impression largely by the fact that he was so terrifically in earnest, an impression of respect and admiration rather than of affection; an address that was rugged and powerful, but lacking the finish and the charm, as well as the touches of humour, that came to him later on. To Brockman himself, who although still an undergraduate was a convinced Christian, brought up in a Christian home, and who had already decided to go as a missionary to China, Mott's address presented no challenge directly to his own way of life.

The next contact of these two lives was far more transforming. Ober and Mott were preparing their plans for the new type of training retreat to prepare undergraduate students to become travelling secretaries in their spare time on an honorary basis. The principle was that of the saying so often quoted by Moody. "It is better to put ten men to work than to do the work of ten men"; although, as Archbishop Söderblom of Sweden, who as a young student went over to America and came within Mott's orbit, pertinently said, Mott does both these things. Three of these area training-retreats were held—Asheville, for the South, Chicago, and Albany. To each training conference two to four men were sent from each state group of colleges in its area. Brockman was chosen at Vanderbilt, on Mott's own initiative, as one of the men to represent his university at the southern retreat at Asheville, North Carolina.

Notes taken by men at those early training conferences show the main emphases in Mott's lectures. Some of the principles were as follows:

"Settle upon at most three dominant ideas which you will try to impress upon each institution. Concentrate thought, prayer, and effort upon that. Fortify yourself until you become an authority and a power. The strongest men are men of one idea. Seek to make your home Association a working model. Test your ideas and methods. Let us look to the foundation of our own lives. A close examination before we start out on our tour to quicken, mould, and deepen the religious life of other men will be helpful. Have we daily personal Bible study, the secret school of prayer? Are we cheerful, obedient, intense in service, faithful in little things, self-denying, uncompromising?

"Visit as many institutions as possible early in the term. Simultaneous effort on the part of over seventy visitors in twenty-five states would constitute a campaign the like of which the college world has never known. Study each situation by itself: be inventive; take methods and improve them. Look out for successors. Report the names of favourable candidates. Try to turn the strongest college men into religious callings. Pray for one another. Our problems, perils, privileges, possibilities are one. Let our consuming and constraining ambition be to please Him who enrolled us as soldiers."

"He had by now," as Mr. Brockman puts it, "challenged my life tremendously. I went back to college committed. In that year I visited every college in the state of Tennessee. I visited twenty to twenty-five colleges that year while doing my own college course at Vanderbilt University. Throughout all that visitation I just used the notes of his lectures. It was characteristic of him that those lectures, delivered to men who knew nothing and were prepared to take what was given to them, contained the very best that he knew. His contribution is always the highest that he can achieve."

After these early experiences in college visitation within his own state, Brockman was taken by Mott and sent to explore and develop the relatively pioneer field at that time in several of the Southern states, while Mott himself took the Northern states and Canada. Brockman was to try to organize student Associations within colleges wherever he went. He was never allowed to feel alone in this difficult and solitary task. Mott, he recalls, was an excellent correspondent, always appreciative of any special or unusual success that Brockman had achieved, and he never forgot any detail of what was reported to him, either of the spirit of a particular college or of the attitude of a particular man. Every now and then he would arrange for Brockman to meet with him at some agreed spot, say in New York or Chicago. Then they would work together for a day or two without a break, planning, sharing experience, opening their hearts to one another. "It was," says Brockman, "a great comradeship."

Rather than select from the letters of many countries it may be better to give the experience of Mott's training processes on one man through thirty years. Paul Super writes to the author from Cracow, Poland:

"How gladly I joined his staff a few months later when he became general secretary of the International Committee, and it became my high privilege to enter into those more intimate years of our fellowship and friendship. I said to my wife, 'The big games are played by the big teams. I want to play on John R. Mott's big team. And as a member of his team, the signals he calls I'll run.' I could not say that of any other person on earth . . . The signal came. It was Poland. How I loathed it! My soul seemed to turn in revolt. I hated the idea of going to Poland, though it

was intended to be for a period of seven months only. But the duty seemed clear. Then after four months in Poland I went down to Garmisch, in Bavaria, to report to Mott what I had found in the land of Kosciusko and Pulaski, and recommended lines of policy which, if followed, would, I believed, yield the Poles their desired permanent Young Men's Christian Association. He approved of my plans and—asked me to go back and carry them out! But now there was no inner revolt. I had come to love Poland and returned with joy to a stay which has lengthened into over ten years and yet lengthens . . . One of my greatest resources these ten years in Poland is the sense of his backing. My greatest pride is his belief in me. Surely one of my greatest motives is to be worthy of his support and to measure up to his expectations of me. For a man of my known independence and of my years—this confession is my highest tribute to him."

Letters by the hundred reveal how conscious men are in many lands of the training and opening of doors of opportunity that have come to them through Dr. Mott. For instance E. C. Carter, who from the day when he left Harvard filled distinguished positions in America, in India, in Britain, and with the troops in France, wrote on taking up other work in 1919:

"I do not contemplate with anything but regret breaking up my partnership with you. To you I owe more than to any other man on earth save my own father. You have given me opportunities such as come to but few men. You have backed and supported me in a truly great way. You have been a great leader. It has been a distinguished honour to have worked with you so long and in such a close relation."

Dr. Cheng Ching-yi of China, who received his first impression of leadership listening as a schoolboy to Dr. Mott as evangelist, and who accompanied him throughout the conferences in China out of which the National Christian Council of China came into being, wrote to him afterwards, saying:

"Please accept my sincerest thanks for all kindnesses you showed me during the two months we were together, which has been a great education, as well as joy, to me. Words fail me to express the kind of inspiration and gladness I received from you and those remarkable conferences. We



1888



1893



1910



1922



are remembering you and the whole party in our family hour of quietness, and praying that you may be greatly strengthened and blessed."

One other letter in this range of subject reveals the similar sense of the challenge of loyal, adventurous personality. E. T. Colton, who served on Dr. Mott's foreign service staff in Russia, among Russians in Paris, and elsewhere, wrote to him in 1932:

"I believe a fuller unity never existed between men than that enjoyed by the group who gathered around your founding and upbuilding of the foreign service . . . Your leadership and policies gave me precisely the range for being and doing my best. I was not constituted to be first in responsibility, never sought it, in fact avoided it; but I did and do need in the lesser capacity space large enough to employ all the power I have. And you gave me all that and more . . . How you could have had me around all these years without finding me disappointing many times is beyond my understanding . . . I often took note of that greatest and finest of your qualities as a leader, which accepted shortcomings when in good faith without reproof either open or masked. For nothing in our relations am I more thankful than that,—for your forbearance was ever calling on me to reach the standard of performance it implied."

One of the processes of training his staff has consisted of repeated explicit challenge to overhaul their organization and their own personalities by "fearless, open-minded self-examination." These self-examinations, as we discover from documents emerging from them, cover every side of business and financial administration, including conduct of meetings, boards, and committees, the growth of lay responsibility, economy of administration, the securing and custody of funds, thorough budget control. They enter also into the physical, intellectual, economic, spiritual, and professional welfare of members of the staff and of the clerical force, and the question of keeping up to date in all that pertains to the work of the staff. We discover recommendations to read "periodicals that serve as nettles," new books of real significance, biographies of men of other leading professions, such as Osler, Wilberforce,

and Pasteur, to "seek fellowship with a few leading minds," to re-think the relation that the work sustains to the Churches, in the production and release of prophets, and in deepening acquaintance with God. Lest continual challenge should prove exhausting on another occasion, we find a whole series of concrete causes for "encouragement as we face the New Year."

The most searching and constructive of all these challenges to his staff was the call to frame a "Three-Year Programme of the North American Associations": The goal is to keep the movement from becoming "the creature of emergencies" in an increasingly chaotic period. In the front he sets the winning one by one of a few hundreds of the choicest spirits of the new generation for leadership of the work within the Association; and the perfecting of their training by enlisting expert counsel from without the bounds of the organization. This whole approach to the problem of personnel is carried into every range of the work, with the conclusion that "the secret of propagating the Association movement in the most vital manner is through right personalities. They transcend all calculations."

An increase in material resources of \$50,000,000 in modern buildings in the United States of America alone, with a further chain of buildings in important political, commercial, and educational centres in Europe, Asia, and Latin America, was the second great element in the three-year plan, followed by the more satisfactory financing of the general agencies. Of all these financial projects he says, "It always seems harder for God to help us this time than the last time. It is not without its advantage, however, that we are by our baffling experiences placed repeatedly in positions where we have a realizing sense that the influence and the power are from God and not from ourselves." His third project is to minister to vastly greater numbers of young men and boys by enlarging the Association service in its own regular work and in putting its powers at the disposal of the Churches. The concentration of its powers upon the solution of great contemporary problems of social unrest, racial antagonism, international misunderstandings, the relationship of men and women, and the problem of harnessing science, philosophy, and mechanism to the enthronement of God in the life of men, present a fourth group of difficulties which the organization is uniquely equipped to meet, because



of its membership of all nations and races, its interdenominational and intercommunal character, and its programme, methods, and agencies which enable it to become literally "all things to all men." So the searching programme is developed, advocating a fresh inquiry into what is going on in the mind of youth, an exploration of what can and should be done to meet the unprecedented need for help in Western, Southern, Central, and Eastern Europe, and the demand throughout Asia, Africa, and Latin America for transferring responsibility to the shoulders of a young indigenous leadership. How can youth in the Eastern Orthodox Church and in the Roman Catholic Church as well as in other confessions be helped; and how can those of the West receive the gifts of mystical experience from these Churches? Along these and other challenging lines of intellectual and practical inquiry and experiment he trained his men for team work in a world enterprise.

With a view to "promoting growth and efficiency in our lives and our work," he faced his colleagues in the autumn of 1921 with an array of questions. On his own copy of these questions he put down the gist of the individual answers. The trend of the questions was toward drawing out the men's experiments in conserving and increasing physical strength; in mastering difficult conditions so as to read books that broaden, refresh, and fertilize intellectual life; in experimenting in original, intellectual work and the contribution of daily work to intellectual growth; in getting out of the "state of leanness" in spiritual life; in the conservation and wise use of time; in the wisest distribution of time among various claims; in the best arrangement of materials on one's desk, at home, and in archives; in determining and applying the principle of priority of claims, and in delegating work; in making letters, written articles, and interviews more productive spiritually; and, lastly, in discovering "If men do not love us and unburden themselves to us regarding the deepest things in their lives, what is the reason?"

The following extract from a letter from B. A. Shuman, for many years the chief executive of the Young Men's Christian Association of Buenos Aires, lets us into the secret of the mutual devotion and loyalty existing between Mott and the men to whom he sustained an official relationship:

"Mrs. Shuman and I always knew that in John R. Mott we had not only the big chief but also a personal friend (for that is what we each were to him) who, in spite of his worldwide and innumerable similar responsibilities, could give attention to the problems which burdened not only our work but us personally. One season when by the payment of college debts, the coming along of our children, and the increased cost of living in Buenos Aires, we were feeling the pressure and saw no light ahead, being greatly perplexed, Christmastime brought a letter from him with a cheque for \$250 'from one of the best friends our cause has ever had.' What a sigh of relief and gratitude was heard that day in our home. He had found time to get a friend to do for us foreign secretaries the thing which put new courage into us.

"And now when my final report letter was receiving attention from but few because of the awful pressure on everybody at home, John R. is the one who wrote: 'I went over it (the report letter) with Mrs. Mott last night in our home,' and then follows a personal appreciation such as comes to one but seldom in a lifetime. It was John R.'s vision and faith which sent us out in 1901. It has been his courage and apostolic message which have inspired us through these thirty years. It has been his warm sympathy which has keyed us up and held us true in many trying times."

As the close of the foregoing statement suggests, no element in his training of workers has been more powerful in stimulus and in toning men up to face difficult situations than his recognition of work well done. A letter written on board the SS. "Columbia" on January 6, 1920, to R. W. Clack, then of Pao-ting-fu, China, says:

"Coming over on the boat I have read something like 1,000 pages of annual reports and annual report letters from secretaries in China and Japan. Your annual report and annual letter were among these and I have read them with great interest. Your report is splendid,—clear, comprehensive, full of definite facts, and altogether admirable. I am amazed at the progress which you have made. When I think of all the difficulties which you have had to overcome, the lack of equipment and small staff, you have a wonderful record behind you."

The best training of all, of course, is to travel with a leader and share the burdens and the triumphs. Miss Ruth Rouse, his colleague in the secretariat of the World's Student Christian Federation, expresses in a letter what men and women working alongside Dr. Mott have felt. The letter was written (June 21, 1906) after a combined campaign in South Africa:

"This time with Mrs. Mott and you has been a great joy to me, and a great help too. I have learned a lot in the work, and I think I shall be able henceforward to work in a larger and broader way than I had done before, and to take bolder steps. I cannot tell you how glad I am that it was possible for me to be with you in South Africa. I can scarcely picture what it would have been like if I had had to go alone. The difficulties would have been overwhelming, and I think I could have accomplished practically nothing."

True leaders recognize authentic leadership in others. For this reason Dr. Mott is, as Canon Tissington Tatlow says,

"... a man leaders always want to meet. I have known a foreign secretary of the British government follow him down to the door of his taxi to get a few more seconds of his company, and archbishops who sat on the end of his bed till the small hours of the morning! The number of kings and emperors he has had talk with is so great that one has lost count of them. He is entirely unspoiled—simple, friendly, accessible to anybody. And the secret is one anybody can read. John Mott is a man who is lost in his cause, or, more truly, lost in Christ's cause."

As F. B. Lenz put it, "He commands others because he has conquered himself and learned to obey a higher Power."

None of his meetings with groups of colleagues, or other workers, are more challenging than those in which he asks each man to forecast his work for the following year. As men present on such occasions would include, for instance, Dr. D. A. Davis from Geneva, with his oversight of the whole of Europe and the Near East, Mr. Brockman from China, and so on, by the time the day was finished the whole world was in the picture. Each individual had thus seen his own work more clearly in itself, had shared his concerns with his colleagues, and, simultaneously, had been lifted out of a narrow preoccupa-

tion with his own task by a panorama which showed him his own work in a world perspective.

The most valuable of all Dr. Mott's services in these cabinet meetings has been the advice that he has given to the members on the development of their physical life; their intellectual life; their social and their spiritual life as leaders of men.

He has repeatedly been criticized, by men who know him well, for not caring adequately for his own physical well-being. Early in his career, this was certainly true. It may be questioned, however, whether the criticism still holds. His powerful constitution has enabled him to sustain strains which would have broken down nine men out of ten; but, however remorselessly he has worked himself, he has always simultaneously avoided all unnecessary strain and taken every reasonable health precaution.

On this problem of physical breakdown he has never been content to make generalizations without checking them against reality. An old scrap of paper dating far back has upon it in columns the names of the men who had either died or been permanently invalided while at work in the foreign fields of the Young Men's Christian Association and the Student Volunteer Movement; men who had been invalided home and those who had been seriously invalided on the field. The ground covered the areas of Latin America, the Philippines, Hong Kong, Korea, Japan, India, and Ceylon. No breakdown was due to pestilence, shipwreck, or accident. Some were due to neglect to adapt the manner of work and life to the tropics whether in hours of labour, exercise, or exposure. Other tributary causes were overwork, carrying too constantly a sense of the burden, failure to vary the work, carrying on into later years with the same energy as in the earlier days.

In the majority of cases, he concluded, the direct cause of breakdown is overwork, in the sense of the too exclusive continuous employment of certain parts of the brain and nerve system, combined with insufficient rest and exercise.

His talks on this subject were generally addressed to travelling secretaries whose work alternated between intensive bouts of office administration and long periods of travel involving night after night of train journeys in sleepers, interspersed with days in which nervous force is expended in public speech, committee discussion, and private interviews.

Normally, he says, men do not break down because of failure

in digestion, although for every man the exercise of common sense and resolution is necessary in sustaining simplicity of diet, getting meals as nearly as possible at regular hours, avoiding speaking immediately after meals, and avoiding committee meeting at meals. In this last respect it would, indeed, be difficult for him to maintain that he has practised what he preached. Not one in ten of us, he further maintains, drinks a third as much water as he should, nor sufficiently practises deep breathing.

In order to avoid overwork, the chief cause of breakdown, and yet work extremely hard, he lays down the following definite rules based on severe and repeated tests. The first is to get a genuine vacation. One month of real vacation is worth far more than two months of ordinary holiday. He says:

"By a real or genuine vacation I mean a complete change from our regular work. This involves cessation from speech-making, from executive work, from all efforts to move men, from receiving or writing letters and telegrams, from weighing problems and elaborating plans, from talking or thinking shop or associating with men whose presence makes it difficult to keep from such talk or thinking, from working on schedule time. (It would not be bad to imitate the German professor who stopped his watch and clock when he went on his vacation.) It involves making special provision for agreeable physical exercise. This should include real recreation, or the play element. It should be a form of exercise which affords intense pleasure. Emphatically this does not mean neglecting to cultivate the intellectual life. I am convinced that if a man spends one solid hour each day on purely intellectual work, on an entirely different subject from those which command his attention the rest of the year, he will enter the new year with even greater freshness and grip and with less likelihood of breaking down than the man who gives his mind no solid work. Of course, there may be exceptions to this rule; for example, the case of a man who has had a serious nervous breakdown, or who is threatened with nervous prostration, or the case of a man who has been reading closely all the year."

In a word, to exercise body, mind, and spirit on new lines is the essence of holiday.

A weekly rest day, religiously kept, is the second essential

for avoiding overwork. If this is not made a matter of religion, he declares, all experience shows that it will not be done. It should not be used to catch up business correspondence or reports or for travel. All cannot observe the same day each week, but it must be an average of one day in seven. He has for long periods kept a written record in his pocket-book of the dates of rest days and the place and how they were spent.

"Do not spend that day in places associated with our regular work. Plan the day and include strong diversions. Sleep longer than usual, spend more time in the open air in exercise and in tune with the spirit and ways and laws of nature. Give two to four hours to general reading, including study according to a plan, and if the day falls on Sunday, share in the observances and purpose of that day."

The jealous guarding of the hours of sleep is the third essential against breakdown. He himself has by experiment and observation found that in his case less than eight hours is inadequate. He points out that a study of sleep curves demonstrates that as much sleep as possible should be secured before midnight. For the travelling secretary this involves great exercise of will in not squandering time after meetings at night, and avoiding any effort to do constructive work or grapple with knotty problems late at night, as well as the avoidance, especially at conferences, of talking with others into the night. As we have seen, however, Dr. Mott, throughout his life-work as an evangelist to students, has poured out every ounce of his strength through the long hours of night in interviews with youth struggling to achieve victory. So great is his emphasis on the need for sleep that he has consistently advocated not sparing necessary expense to get, for example, a quiet room at a hotel, or to stay in a hotel rather than be entertained in a home whose hours would militate against sufficient sleep.

A multitude of humorous legends, some actually true, have grown up around his sensitiveness to the noise of a clock even in a neighbouring room or passage or of an electric dynamo in a hotel, or, most of all, snoring. One morning, at the World Missionary Conference at Edinburgh in 1910, he was missing at his hotel when breakfast came. It was found that, so stentorian and indomitable had been the snoring of one of the delegates in a neighbouring room that he had risen and—unable to secure another room in the same hotel—had sallied

forth at two in the morning and found a quiet place in another hotel. On the other hand, the rhythmic rumble of a train in which he is travelling is soothing. And once asleep, he is thoroughly asleep. The writer has never recovered from his astonishment when at the Mott home in the Canadian woods, after a night of thunder and lightning so terrific as to eclipse with its shattering explosions anything he ever experienced, he discovered at breakfast that Dr. Mott had not even been aware of the storm.

Active bodily exercise is the fourth essential in his programme of physical health. He will humorously deride his own early efforts in carrying heavy dumb-bells in his trunk which battered the end out of the trunk, exercising his patience more than his body; and in conveying a world-famous exercising apparatus across oceans and continents, as well as, he avers, "carrying heavy grips until I became round-shouldered." Nor does he count walking on pavements and level roads worthy of the name of exercise: "I was exercising nothing but the hip-joint."

Mountain climbing, horseback riding, surf-bathing, regular gymnasium exercise, "hiking" with some diverting purpose or to get touch with beauty and grandeur in nature are all good. For years he practised "Gulick's Ten Minutes' Exercise for Busy Men," which can be done without apparatus and even in the berth of a sleeping-car.

His final advice in avoiding such overwork as leads to breakdown is to avoid waste of energy in work. Among the causes of waste, especially in a travelling secretary, he discovers, first, the failure to discriminate as to the amount of energy spent in public speaking, granting that virtue must go out of a man if he is permanently to influence men; and then the mistake of keeping on the *qui vive* for a long time before speaking; and, above all, worry. "We need to learn the lesson which that missionary had learned over whose desk I found the words: 'The government is upon *His* shoulders.'" To keep on tension for long periods in our work is another cause of waste as well as working too long at a time.

To avoid this wastage he counsels getting away from the presence of man from time to time; a powerful counter-attraction or hobby; refusal to drive the machinery at forced draft; and finally the following of the apostle's precept, "Let us study to be quiet," emphasizing the fact that, for Western

executive organizers, it will indeed require study. Bodily health is, he holds, a talent for the use of which we are held to strict account. To do God's will we must obey His laws displayed in nature as in revelation. Not to keep the real spirit of the fourth commandment is violation of a plain command. Again, to subject the body to unnatural strain is to "tempt the Lord thy God." To burn out for God does not require that we burn the candle at both ends. We may not count our life dear unto ourselves, but we should count it dear unto Christ who paid so great a price to redeem it. We can render a fitter sacrifice to God by regarding than by disregarding the laws of health. "Present your bodies a *living* sacrifice." If you overwork you lose out in the long run. Energy is needed for prayer, for spiritual growth and achievement. The body is a temple of the Holy Ghost. All is summed up in St. Paul's aspiration: "May your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ."

Turning from the physical to the intellectual life, he characteristically starts his talks with his colleagues by a realistic analysis of the perils to which all men—and the travelling secretary in particular—are subject.

"The importance of our work requires that the intellectual life of the leaders shall be maintained at its best. We are dealing with the future leaders of the nations; we are dealing with the most potential class in each nation; we are handling the largest possibilities. Therefore, nothing less than the best in our intellectual equipment will satisfy the situation."

Travel in itself, however, tends to make a man lose his habits of study—especially the habits of methodical work, of prolonged contemplation, of thoroughness and of progressive assimilation and mastery.

"We are in danger of losing or never acquiring proper mental habits—such as the orderly use of the mind; of prolonged attention; of concentration of the whole mental nature upon a problem; of intellectual progress."

Unless by resolute planning and exercise of will-power this dangerous tendency is conquered, the inevitable result is superficiality and intellectual barrenness. Paradoxically enough, alongside of this danger of diffuseness is the correlative peril of narrowness. Only by wide and concentrated reading outside



his own technical field of labour does a man secure perspective, a wide horizon that looks on the work of other men and sees his own labour in that wider context.

A travelling secretary's efficiency depends on freshness and creative relevancy in his speeches. Failure to sustain a thorough and coherent intellectual life casts a man at once into the perilous paths of mechanical and repetitive speaking, using old addresses unadapted and not brought up to date in relation either to contemporary events or living thought. To let thought drift while travelling, so that it is at the mercy of passing events, is to fall into intellectual dissipation and mental atrophy.

How then, he asks, is a man to face and fight these perils and cultivate a sustained, creative, intellectual life? Formulate a clear aim. It may be simply to preserve our habits of study, to grow in knowledge and intellectual power, or to gain an ever stronger grasp of our work in all its bearings, or to increase influence with students and professors, technicians or business men or boys. Then formulate a coherent plan for cultivating the intellectual life and hold it tenaciously against the many subtle influences hostile to it. He makes a fresh plan or revises his old ones every year. He often "burns his bridges," so to speak, by accepting an invitation to deliver a course of lectures at a university, which compels intensive research within a given time.

A favourite triple plan of his involves first, a thorough study of a book or a group of books in the Bible, or tracing through the Bible as a whole some rich vein of thought. This is not, in his mind, to take the time of the Morning Watch: it is essentially an intellectual effort, supplementing, but not replacing, the devotional and meditative period in cultivation of the spiritual life. Secondly, comes a thorough and exhaustive investigation of one definite subject relating directly to one's own work. In the third place, stands a study of a subject entirely separate from one's own line of work, to prevent narrowness, enrich culture, and develop mental health. Read and re-read one or another of the great books of the world.

In this connection he is fond of quoting a generalization from Hammerton's *The Intellectual Life*, which has large influence on his mental culture:

"The art or skill of living intellectually does not so much consist in surrounding ourselves with what is reputed to be

advantageous as in compelling every circumstance and condition of our lives to yield some tribute of intellectual benefit and force."

Great emphasis is laid, both in his advice and in his own practice, upon the use of some simple plan of recording the results of reading, of interviews and meditations. At this point our interest is that the discipline of committing to paper swiftly and with great brevity the essential points of a book, a talk with an expert, and so on, strengthens the grip of the mind both on facts and on ideas. His final piece of advice is to force ourselves to write articles and to make new addresses or deliver lectures which necessitate special study and direct personal investigation. "Writing maketh an exact man," as Bacon says. Dr. Mott finds an unsurpassed intellectual discipline in the preparation of articles or lectures on difficult subjects.

The fact that this training is directed, not toward forcing men into a common mould but to lead them to the fullest development of their own personalities, is indicated in a description by Henry Nelson Wieman, in *The Christian Century* of October 15, 1930:

"Once I met him for two days. It was the only close contact I ever had with him. During those two days he did something magnificent, yet so subtle that those of us present never saw it until weeks and months had passed and we had opportunity to reflect upon it. When I think of it now a little shiver goes up my spine. . . .

"He had gathered a group of young religious radicals together to have them discuss religious questions. He thought something would come of it. Perhaps something did. He sat in the midst of them and listened to them discuss. He said very little himself. He had raised the money to pay the expenses of getting them together. He had no axe to grind. He simply wanted to help them to help one another.

"He listened as these young men criticized and questioned the deepest convictions of his life, convictions that had sustained him when he went through the night and the flood, convictions on which he had built his life and achieved the tremendous things which all the world knows. These young men took these beliefs, handled them and dandled

them and thought rather lightly of them and wanted to know whether they meant anything anyway.

"These young men had never been through the night and the flood. They had never caught the whole world in their arms and struggled to carry it like a wounded brother 'to the foot of the cross.'

"John R. Mott listened and said very little. He was very patient, very kind. The bright young men said smart things, keen things. When occasionally he spoke they showed him where he was wrong. He never argued. Never once did the slightest note of irritation come into his voice or manner.

"At the end, just before we parted, he spoke briefly. Thanked us for coming and for our participation and then stated again those simple convictions which had carried him through the great labour of his life, up the long mountain, through the dark sea. But he was not trying to persuade us. He was not arguing with us. He was scarcely talking to us. He was simply stating what he had so often stated, the simple faith by which he lived.

"Then he went away with that calm, unhasting step, with that manner that seems never ruffled, never excited, never anxious.

"There is something like the mountains and the sea in John R. Mott. He will always be the same, very simple and a bit sublime."

The spiritual life of the leaders whom he is training is the peak to which all other preparation and training lead. What are the perils to which the spiritual life of any worker is exposed? The outstanding danger is sheer drifting through aimlessness. A man cannot stand still; he will either grow from strength to strength or drift from weakness to weakness. A second and deadly danger to which men in public work are specially prone is "hypocrisy, cant, insincerity, unreality, sham—call it what we may." Related closely to it is formalism or professionalism,—which is in a sense unconscious hypocrisy.

"We become so accustomed to speaking on religious themes, and so familiar with the forces of good and evil, that we let the great spiritual truths and realities and the awful facts involved in the conflict between right and wrong lose their vividness and their commanding force over us. The result is that our speaking becomes characterized more

by formality than by conviction and authority. While this may show more in the speaking, it also affects disastrously our general attitude and spirit in our work. It robs the life of that intensity which so pervaded the life of our Lord and of all workers who have walked as He walked."

Other perils to which such men are peculiarly exposed are to try to please men rather than God, and to entertain pride in their powers arising from specialization on a narrow range of topics. Addresses delivered with authority in place after place, arousing great interest among people loath to criticize, develop such pride. Exaggeration, failure to be perfectly frank and honest with men, failure in observing a regular day of rest, all starve the spiritual life. The radical peril is failure to keep open the channels between oneself and God.

"It is one thing," he concludes, "to have water enough to quench our own thirst. It is quite another thing to be able to supply the multitude. Those of us who are called upon to help so many other people will have to go to the fountain more frequently than if we have only our personal needs to consider. In fact if the rivers of living water are to be ever proceeding from us we must keep under the running fountain. At times we place our regular work before our spiritual exercises. We have insisted on giving our bodies three unhurried meals on certain days when we have not given the spiritual nature even one. Time after time we find it possible to devote time generously to conference with men even though it necessitates abridging the time we spend alone with God. It may be that on some days we have deliberately given more time to the morning paper than to the Morning Watch."

From this he proceeds to concrete, practical suggestions for fighting these perils and building up a full-blooded spiritual life:

"We should first," he says, "devise far-sighted and liberal plans for promoting the spiritual life with as much precision and zest as we give to planning for our finances or for our physical or intellectual life. In that connection, just as we take an occasional quiet day for intensive intellectual study, so a regular period should be taken for giving wiser direction to our spiritual exercises and habits. Thus wrong tendencies may be discovered and checked."

Here, as in all his teaching on this subject, Dr. Mott emphasizes the necessity of keeping the Morning Watch. In his own words, he reiterates the conviction,

“ . . . based on the experience of an ever increasing number of Christian workers, that in the proper observance of this watch, more than in any other habit, is to be found the secret of triumphant life and fruitful service. No price is too great for the worker to pay in order to make the Morning Watch a great reality in his life.”

The argument for the Morning Watch he has re-stated a thousand times and all over the world on the basis of experience. We give it here in one of his most succinct statements:

“To be most largely helpful to others we must spend more time alone. If we are to feed others, we must store the granary. The most pathetic sight I ever see—and I see it almost every day of my life—is that of men handing out the bread of life with emaciated hands. . . . How are we to form this habit? . . . It will take time; it will take regular time, . . . a Medean and Persian hour, an unchangeable hour. Let it be a *daily* time. You have to feed your body every day. . . . If you want your mind to be at its best in college you must hold it to daily tasks. . . . The spiritual nature requires daily food. Temptations attack us every day; therefore we must daily fortify our lives.

“I would urge that it be at the beginning of the day. . . . The man who puts this first in the day cannot be cheated out of it. Moreover, he is prepared for the day’s fight with self and sin and Satan. He does not wait until temptation sweeps in on him like a flood; he enters the day prepared. . . . I would enter a plea that it be unhurried time. You say, ‘How much time is unhurried time?’ . . . It means time enough to forget the watch, the clock, and the bell. It means time enough to meet God and to hear His voice, and to be sure that you have heard it; not for you to be able to say, ‘I spent thirty minutes this morning with my Bible,’ but for you to be able to say with conscientiousness, ‘I met God; I had fellowship with Him.’ It is a reality we are pleading for here. I do not know how long it will take. I know it will pay to give that time, if we have to abridge everything else.

“... It will take resolution. In the diary of Henry Martyn you read, ‘The resolution with which I went to bed last night, that I would spend time unhurriedly with God to-day, I have been able to perform.’ The secret of his spending time unhurriedly with God that morning was that the night before he made a resolution to do it. . . . It costs sacrifice. The more you pay for this, the more you will receive. I congratulate especially the men and women to whom it is going to be most difficult. Our difficulties have a tremendous advantage: they test our genuineness.”

To him intercessory prayer is the most important method of actual work. As he puts it in very realistic terms:

“To raise money, to secure workers, to batter down opposition, to help others (and are not these the four things which consume most of our time?) this is the method which should have right of way. This is the work most needed in the world. It is also the most Christlike work. ‘He ever liveth to make intercession.’ Appeal for prayer for each other. ‘God forbid that I should sin against the Lord in ceasing to pray for you.’”

“Let us,” he asks men, “learn to utilize many unrecognized opportunities for intercession. What are some of these lost opportunities which might be transmuted into the most profitable experiences of life? On street cars, even when standing in the press of strangers and holding to the swaying strap; waiting at stations for trains, or in parlours or outer offices for appointments or interviews; before the beginning of a religious service; or perchance during addresses, sermons, or debates—sometimes when our souls are especially moved, or quite as much when there seems to be nothing to stir us to this highest calling;—these are times and places for ‘buying up the opportunity.’”

He gives also continued emphasis to devotional Bible study:

“Keep a record of results,” he said to some groups of Indian students. “If you put down one point each day, you will gain over three hundred points within the year. Most of us keep a financial record. All of us are in the habit of taking notes on what we hear men say. Is it not worth while to keep a careful record of God’s dealings with us? It is my practice to carry slips of paper in my Bible constantly

on which to note such points. I would rather part with the notes taken when listening to the most distinguished lecturers I have ever heard than with these little papers which contain the record of my own soul-struggles and of God's personal dealings with me."

He finds that there are few devotional books which stand the test of repeated re-reading and meditation. The three that stand out in his own experience are: *The Imitation of Christ*, Law's *Serious Call*, and Brother Lawrence's *Practice of the Presence of God*. Among current devotional literature and helps to meditation he assigns a high place to *A Devotional Diary*, edited by Dr. J. H. Oldham, and the penetrating spiritual meditations, *Unto the Hills*, by S. T. Fraser. Attendance upon at least one church service a week, and the conscientious observance of the Holy Communion are other vital elements at the centre of spiritual life and efficiency. He speaks with remorselessness of allowing sin of any kind to find a lodging in life. As he puts it:

"Each one of us should pay any price to conquer his besetting sin. Let us be specially watchful to eliminate so-called little sins. They sometimes make all the difference between a service of mediocrity and one of mighty power; because sin completely insulates the soul from God. We can do all the other things mentioned, but if we tolerate one sin in the life we shall work without power for the simple reason that God is not with us."

## CHAPTER XIX

### THE USE OF LEISURE

It is one of the paradoxes of Dr. Mott's life that its colossal achievement of work is based on a convinced theory and sustained practice of the use of leisure. As in other regions of his life-experience, we discover a decisive hour that proved to be a turning-point.

So swift and powerful was the spate of his enthusiasm, so urgent and ever expanding the work that lured him on, that for several years he never took a real vacation from the pressure of work. Their honeymoon was, Mrs. Mott avers, the only time for several years in his working life when, for a complete month, he never gave a thought to his work.

During the early nineties, the pressure was sustained to an impossible degree. The summer of '92, for instance, was marked by a short break; but it was a mere breathing space in a terrifying programme; while '93 was given to a chain of summer schools, and in '94 Britain crammed his summer with work. The whole period of 1895-97 witnessed the unbroken chain of conferences and organizing round the world that made the World's Student Christian Federation a world force.

In 1897 Mott and his wife were invited by a friend, Daniel Andrew Budge, the great Association leader of Canada, to the wilds of the Canadian lakes. In Quebec Province, over fifty miles north of Montreal by train and then twelve more by wagon over a narrow, rough road, they found their friend's home built on the shore of Lac des Îles, which takes its name from the numerous islets that are set like dark green precious stones in its turquoise waters. There they spent a week which was to them a joy and a revelation.

Another friend, D. W. Ross, one of the finest laymen of Montreal, owned most of the land around the lake and the islands in it. He evidently realized the need in young Mott's life for some haunt of real repose. So Mr. Ross offered to give to Mr. and Mrs. Mott any plot of land that they might choose





THE HOLIDAY HOME, LAC DES ÎLES, CANADA  
 At the top, summer view; at bottom, left, winter view;  
 right, Dr. Mott and the author preparing picnic meal on  
 Duck Rock, Mrs. Mott beyond



along certain beautiful parts of the shore of the lake. "I will give you the land and the logs for a house," he said, "and have a road cut for you through the woods from the main highway if you will spend your summers here."

Absorption in work was, however, so complete that even this fascinating offer did not break his preoccupation. The programme of 1898 lay ahead. He went forward into it and sailed for England for an intensive programme of high-pressure conferences. On reaching the place where his first conference was to take place he fainted, and falling bruised his face and eye against a stand. The doctor ordered him to bed. He could not go on with the programme that had been arranged. He was faced with a serious nervous breakdown. Gifted with an iron constitution, he had presumed too far upon it during the years of inhuman tyranny over his body. The check was sudden; it gave him a solemnizing shock. He had put in ten years of work. Was this the end of it? "Is my work done?" he asked himself as he lay there. He began the study that he has pursued ever since of the relation of repose to staying power.

Not long after his return to North America he and Mrs. Mott decided to accept the offer of their friend, build a simple log house, and try the experiment of having summer vacations in Canada. In the summer of 1899 Mott went to Lac des Îles and chose a site on the southern shore in a little bay. Across a narrow strait is an exquisite little island, called Flavia, which was also given to them by Mr. and Mrs. Ross. That summer he put in some weeks helping those wonderful woodsmen, the French Canadians of Quebec Province, to erect a log house—manual labour which braced every sinew and completely withdrew his mind from any thought of his ordinary work. So with axe and saw and hammer, and drawing on the intimate knowledge of timber that his boyhood training had given him, Mott could in 1900 with pride at last take his wife and two young children up to the lake and say: "This is the house that John built!"

At that time its construction was much more primitive than to-day. There was no well or pump; and even yet candles and lamps are the only light. Ever since that time, with the sole exception of the years of the World War, that log house on the lakeside in Canada has been for Dr. Mott the centre of marvelous vacations. Standing in the midst of the maples, the birches, the spruces, and the hemlocks some fifty feet from the lakeside

on the shelving ground, it is surrounded on three sides by a deep veranda on which there are often adventurous squirrels which will even invade the house itself and chase up and down the wooden stairs. The lake is in the Laurentian mountain range, according to geologists the oldest in the world, and boasts some of the most bracing and wholesome air in North America. Northward for hundreds of miles all the way to Hudson Bay stretch the unbroken leagues of the forest, covering mountain and valley and hiding a multitude of lovely lakes.

As a result there has never since been any occasion of complete collapse such as happened in 1898. Often he has been too near the edge. After the immense burden of the second war-work financial campaign, Cleveland H. Dodge, who gave many hundreds of thousands of dollars to support work that Mott initiated, wrote to him on November 18, 1917, saying:

"You have put through the biggest thing even you ever backed and I thank God and congratulate you with all my heart and soul. It has been a great strain, however, and you *must* now take orders from your friends and . . . go away for a good rest of at least three weeks. The best thing that could happen to you would be to get the golf fever. . . . I have had a long letter from John Rockefeller, Jr., urging me to use my influence to get you away. George Perkins feels very strongly the same way and so do all your friends—so be a good boy and get off where nothing can bother you—forget the Young Men's Christian Association and everything else—and then come back thoroughly rested with a clear head to spend in the wisest way the fifty-five millions. You have a great staff and can trust them during your absence. God bless you, you dear old chap, and give you new life and vigour for the great work which you have been called to do."

The family migrates to Lac des Îles every summer. Dr. Mott's time there with them has varied from as little as three or four weeks up to two and even approaching three months. But always the retreat has provided the elements essential to a real holiday. The first of these is cutting off the currents of connection with the daily work of the year. The journey from New York to the lake is over 400 miles. But the place is not only distant; it is really remote; difficult of access. A tradition was initiated from the beginning that beyond a

certain landmark that they passed on the road all talk or thought of "shop" was dropped. Any breach of this law was to be visited with dire penalties. The last part of the journey, the twelve miles beyond the railroad, holds at bay the most insistent of all enemies of vacation, the people to whom it seems to be a matter of earth-shaking concern that they should personally interview him. Once, long ago, two men tracked him down, coming all the way from Harrisburg, Pennsylvania, but after driving over the long bumpy road, twice in one day, a journey requiring about three hours each way, they returned southward sadder, but wiser men.

There is no postal delivery. Dr. Mott must send to get letters. Even if you wish to telegraph to him, the nearest office is at the railroad station and it may be a day before any one can be found to carry the telegram. Distance also has this other salutary influence, that he himself thinks a good many times before he allows any suddenly emergent crisis to make him break his vacation and go back to New York.

In recent years in order to make it possible to extend the length of the vacations, he will, at infrequent intervals, let the more important matters emerging come up to the lakeside. Or a secretary may come up to Montreal and Dr. Mott will take the seventy-mile travel thither to clear off a pile of urgent correspondence and make a series of decisions, so that movements or organizations in different parts of the world shall not be held up.

A second condition of the happiest use of leisure was secured also in the unhurried time to be alone in the presence of nature: the sense of space in the unbroken forests of that region, the unspoiled primitive nature full of wild life, with the flash of the fish leaping from the lake, the wild animals of the forest, such as foxes, deer, and bears, made dramatic once even by the appearance of a moose. History tells how one son gave chase in his canoe to a moose that plunged into the lake and was swimming across. Having come up with the moose, the boy leapt from the canoe on to the back of the moose and rode it as it swam the lake, thus winning entry into the small, exclusive company of the Moose Club of Canada.

The very presence of the blue water, quietly lapping at the roots of the evergreens and the birch trees that fringe the lake and run back over the mountains; the canoes rocking by the wooden landing stage; the simple log house with the deep

veranda, the red squirrels and chipmunks, the songbirds, the butterflies—all this rests and heals the mind and spirit.

The swimming is superb, although luxurious loungers on the beaches of Florida would call these bracing waters distinctly chilly, fed from snowy streams and from powerful springs beneath the lake. A gift of a new canoe was made to each of the four children as in turn he or she was able to swim from one end of Flavia island to a point on the shore (known as the Ross wharf), rather less than a quarter of a mile distant. This is a custom that prevails among the small community of friends who now have houses on one or another part of the lake shore. Boating and canoeing are also favourite sports. Whether alone or with a friend, Dr. Mott revels in a day's fishing, and as one of them remarks, "He fishes with his whole body and soul, as he does everything." This friend spent a good deal of time in the early years of this century fishing with Mott. They often had as a guide an interesting character named Joe Posey, whose father was said to have lived to the age of 108 and who remembered Napoleon. The men would start out together over the trail with bags on their backs, and, on reaching an isolated mountain lake, build a raft and anchor it at some spot on the lake and fish from there. He recalls one memorable day when they made a catch of ninety-eight fish, weighing over twenty-five pounds—all fighting, speckled trout.

One friend, in reply to the oft-repeated question: "Does Dr. Mott ever smile?"—simply replied: "There is no man in the world I would rather go fishing with." We discover a solemn humorous letter written on May 20, 1907, to Mr. Ross:

"I am doing my best to organize a small party of men to go to the 'Lac' next Saturday with the deliberate purpose of stripping the large part of the 'Lac' of fish. I am now sure of my associate, Mr. Andersen, and Mr. Oliver H. McCowen, the secretary of the English National Council at Rangoon, Burma, as members of the party. The chances are that Turner will be another member. . . . I have written to Calhoun to get us a man cook. . . . If he fails I begin to spell doom. With a party of this magnitude on my hands, having in each individual case developed real efficiency in the achievement of appetite, it may well awaken emotions of solicitude."

Another letter (written on July 13, 1914) to an old friend, George Warburton of Toronto, in the midst of a report on his intensive campaign in Newfoundland, says:

"I had only two days for fishing, but it was tremendously interesting. I caught only two salmon, but that was one of the richest experiences of my life, and I am eager to go back. I could tell interesting things about the fish which I did not catch, especially one of them, but you are all too familiar with that kind of story."

Another great recreation was tramping. In those days this took on a new meaning and still does by not going much farther afield, when, in place of the ordinary "hike" over familiar footpaths from village to village, you are faced by trails between lakes that you could follow for days without striking human habitation. Light canoes were shouldered and carried through the forest from lake to lake. On the wildest of these expeditions the whole family were gone for ten days, and had to carry on their backs all the food needed, except for the fish they might catch and wild berries, and clothing needed for sleeping in the open if they did not find a lumberman's deserted hut. The children record that they were never able to induce their father to go without a book of some kind. On this journey at the end of the trail they lodged in a primitive single-room log hut in the primeval forest, and one night they found him lying on the floor reading Plutarch's Lives by the flickering flame of the pine branches in the little stove with which the hut was warmed.

A third element of inestimable value in the vacations came as the children grew and developed their very distinct and sharply contrasted characteristics and hobbies. This added vivid and dramatic stimulus to this parental leisure. The boys and girls drew their parents into their games; and educated them with their hobbies. One daughter, for instance, has an intense attachment to the wild animal life of the forests and the lake, which naturally developed into an astonishingly intimate knowledge of the habits of the creatures of the trees and the waters. So through the eyes of his daughter, he saw wild nature with a new intimacy as she showed him the birds, butterflies, frogs, and snakes; tamed the chipmunks, squirrels, and crows, and even covered over the craw-fish to "put them to bed." For her was built a little laboratory. It was this

daughter who said to the author: "If you don't know Father up in the Canadian lakes, you only know half of him—and the worst half at that!" He brought to Lac des Îles not only from New York, but from Britain and Europe, books on animal life (Burroughs, Ernest Thompson Seton, and so on). In their early days these were read aloud to the children. The collection of these books in the log house is unusual in range and interest.

It would be difficult to exaggerate this influence of his children upon Dr. Mott at the lakeside. During the year, even when he was at his home in Montclair, the children were away at school or college. But at the lake they were with him all the time. He and Mrs. Mott took swimming lessons from their children but, as he dryly remarks, without conspicuous success. And as the other homes by the lakeside grew in number in the succeeding years, there were often twenty or more young people at a time on the Mott swimming pier. From the time when the children were quite small, he would read aloud to them before they went to bed, they lying on the skins of wild animals on the floor, by the blazing logs in the deep, open, rough-stone fireplace. He, to-day, draws humorous word-pictures of his success in these later years in reading them all to sleep after the long days in the open air, until he pulls himself up short at finding not only that they all are asleep, but that he himself has no idea what were the last sentences that he read.

Reading, in fact, fills a large part of the time in the Canadian vacation. For Dr. Mott's idea of leisure is far from spelling inactivity. "Mooning" or lounging is not simply foreign to his nature, but is positively distasteful. Leisure is really a change of activity that breaks the strain of the regular daily labour and the great preoccupations of life-work. So the baggage that goes up to the "Lac" in the summer holds a good selection of new biographies, detective tales, the latest of the newer humorists, travel books, and a heap of magazines from different parts of the world.

Light reading is one form of leisure that, as we have seen, is fitted into ocean travel as well as holiday time. He received sound admonition in a letter on March 12, 1915, from Mrs. John Meigs of Pottstown, Pennsylvania, wife of a great headmaster:

"I hope in spite of all the burdens that are pressing so heavily upon you that you do take a little time each week





THE MOTT FAMILY AT THEIR SUMMER HOME IN THE  
LAURENTIANS, IN CANADA



to rejuvenate your mind with a detective story! When people sometimes suggest that they do not think John R. Mott can smile, I picture to them as vividly as I can your enjoyment over a wild detective story and thoroughly enjoy painting you as I had the privilege of seeing you for two happy weeks when you were enjoying an armistice, as it were, in your great warfare for God."

Each Sunday in the summer the families around the lake paddle their canoes and row their boats across to Mr. Ross's house in whose "big room" is held a service of worship. In this service Dr. Mott takes his full part, giving devotional talks, or at times speaking of his experiences abroad. Now it will be a description of Oberammergau; again of some experience in the Malay Archipelago or China or Japan; once it was a blend of Andrew Murray, the South African mystic and pietist, and the Victoria Falls.

Nearly all the folk for many miles around are French Canadian. This human environment of shrewd, simple, Catholic peasants—woodsmen, fishermen, hunters, small farmers—is so completely different from that of sophisticated, high-speed New York as, in itself, to make a welcome background in which leisure is easy. The Mott family have cultivated throughout the years friendly relations and sympathetic, helpful contacts with the French Canadians.

After spending a fortnight as a guest in this log cabin, a young girl on her return home wrote and sent back the following poem summing up her impressions:

"The Huis ten Bosch that I love best,  
Is as much a maker of peace and rest

As the famous one in a far-off land,  
Whose walls were wrought by a master-hand.

Instead of the walls of the palace fine,  
The other is made of birch and pine.

Instead of the pools is a wonderful lake,  
That God dotted with islands for beauty's sake.

Instead of the park is a forest wild,  
That gives you the heart of a little child.

The peace of the one is as great as can  
Be delved by the limited power of man.

The peace of the other springs from the sod,  
It is the boundless, limitless peace of God."

*Louise Andrews.*

Because of the high value and attraction of the home by the lake, few holidays have been spent abroad. In 1894 a short holiday was spent in the Lake district of England; later three or four weeks were enjoyed in the saddle in Palestine; a week was once given to Scotland, and a similar time to Normandy and Brittany and the valley of the Loire; while one year Mrs. Mott and the children were on the mountainsides of Switzerland, and he spent time there in the intervals between conferences. That year Mr. and Mrs. Mott spent a week ski-ing in the upper Alps. Again in 1932 the Riviera and the lakes of Northern Italy attracted them between conferences in Britain and Geneva.

An interesting sidelight that introduces a quite new aspect of his theory and practice of the use of leisure will, at the same time, reveal the profound hold that the Canadian home and the simple French peasantry have in his mind and that of Mrs. Mott. Arthur Taylor, of Turin in Italy, in a letter to the author (March 13, 1931), after telling of a strenuous campaign with Dr. Mott in Italy, goes on:

"It was during this week in Rome (in May 1925) that I found out that Dr. Mott can enjoy a holiday and knows how to relax. If it is inspiring to be with him when he is at work, it is a pleasure to be with him on holiday. If he is the type of man who knows everything of some one thing, he also knows something of everything. As we wandered through galleries, or churches, or ruins, nothing worth while escaped his notice. I once heard someone, who thought that he knew the Doctor, but quite evidently didn't, say that he was never known to laugh. He can laugh all right, and takes real enjoyment in the simplest things as well as the profound. He is human enough when wandering through an important gallery to recall that four o'clock is tea hour and to demand the whereabouts of the nearest tea-room. Then the time that he and Mrs. Mott spent in finding suitable presents for those at home! He was just as thorough in this as in the most

important task. But most striking was the time they spent in a Catholic shop in order to purchase crucifixes, medals, and other Catholic souvenirs to give to their many Catholic friends in the Canadian village near to their summer camp. . . . He apparently knew them all by name and just what would appeal to them. I almost wished the Pope would have dropped into that shop that day and seen the man considered to be the leader of Protestant missions taking such care to pick the right Catholic relic or rosary and with a full realization of what they would mean to those who would receive them. A great Protestant, but happily a greater Christian!

"This incident," continues Mr. Taylor, "takes me back to a journey in Poland. Amongst the many happenings in that busy week was a conference for all the staff, and there were some hundreds of them, counting Americans, English, and Poles. After taking an active part and making several speeches, he leaned over to me while others were discussing and suggested we slip out quietly,—he wanted to do some shopping. He wished, he said, to wander up the small side streets and look for a picture of horses for which Poland was famous,—he had a daughter at home who was very fond of pictures of horses, and he wanted to send her some from Poland."

Another example is the schoolboy enthusiasm that he brings to watching football and baseball games. The author has vivid recollections of sitting between him and Fred Ramsey of Cleveland, on a bench among 70,000 spectators in the Yale Bowl watching the classic Yale-Harvard game.

David Porter speaks of his interest and expertness in deck golf and shuffleboard:

"I never saw any one," he writes, "beat him in the former. He and I once won a ship championship in shuffleboard on the Red Sea. There were several really expert players on board. We were so busy that we practised only a little, but days before the contest when it seemed we might survive to the final round he would at odd moments study the tactics of our probable opponents as they played. On the day we won by the strategy of knocking their men off and defending our meagre gains more than by a great offensive."

Other examples present themselves of this habit of breaking away from the chains of work to acts of remembrance and loving kindness. Just as he was leaving London for America on a recent visit he stalked solemnly into the office of his colleague, the secretary of the International Missionary Council, with an oblong parcel under his arm. "Will you take that home to Mrs. Paton?" he said. When she opened the parcel she found it to contain a beautiful doll for their youngest daughter—a gift for which Dr. Mott had explored and ransacked a well-known shop in Regent Street.

"For many years," says Dr. D. A. Davis of Geneva, "my predominant impression of Dr. Mott was his austerity and profound seriousness. Later on, particularly after the war, when I became more intimately acquainted with him, and especially when on various occasions I had the opportunity of travelling with him for a period of time, I found that there was another side to his character which I had not previously seen to any extent, and that was his thoughtfulness. For example, in spite of his bags always being full of books and weighing like lead, I have known him on many occasions to bring packages of maple sugar to secretaries who, he knew, had come from sugar-making parts of the country. He also frequently put in other things, such as books or articles which appealed particularly to children, if he knew he was going to visit a family where there were children. I was astonished to find that he remembered the names of children in families he visited, and would inquire about their interests."

This practice of what he calls "breaking the currents" is constant.

"In any bookshop on earth," he said to the author, "in whatever language the books are written, I can, with a friend who knows that language, break the currents, have interest and enjoyment, and come back refreshed."

As a young secretary with headquarters in New York he would at intervals climb into the Tower Room in the office at Twenty-third Street and Fourth Avenue and beg Mr. Robert McBurney, the Nestor of the staff, to break away and go with him for a walk. "Can't do it, John," he would reply. "But I want to see if I can find a second-hand copy of such and

such a book," was Mott's wily answer. This was too much temptation for the old connoisseur to resist. So they would go out together; stroll along the streets, look in at the second-hand bookshops, and Mott would learn many things about rare editions and curious bindings.

He is ready to test a boy's or a man's life and predict his possibilities of success and his chances of fighting temptation successfully or of lapsing and falling by what the boy or man does with his scraps of leisure. The unaccounted half-hours, the week-ends, the nights off, these are, he will say, the zone of choice and of peril or possibility. It is dangerous to lounge aimlessly.

"Always plan your leisure. There is no need to be tied. You can break your plan for another. Have a number of alternate plans, a variety of projects, of things to which you can turn if one or another avenue is closed."

As the years have passed and the burdens have become heavier, he has learned the wisdom of going apart occasionally in the busiest and most taxing parts of the year. To break away at all costs for a short time releases the strain. In that connection at least four experiments have been of high value and given great enjoyment. Three were associated with the deserts of Arizona, New Mexico, and Utah; the fourth with Florida.

These breaks have given the desert a new living place in his thought. They have proved to be of entrancing fascination. The values discovered have been in the exquisite clarity of the air in which enormous distances can be sharply envisaged; the absolute purity of the air; the tonic of high elevation in a dry, bracing atmosphere; the glories of colour and form; the abounding wild life; the fact that here is one of the few remaining haunts of the relatively uncivilized Red Indian; the absorbing interest of the ruins of ancient and mysterious civilizations like that of the Aztecs; combined with still vaster vistas of time in the geological sense,—as in, for instance, the Grand Canyon, which gives him an overwhelming consciousness of millions of years with a vividness that has come in no other place on earth.

When he was sent under the shadow of a serious threat to health into the Arizona deserts, he found them, to his amazement, not at all barren or desolate wastes; to him they became

a veritable fountain of life. He found the strange and weird association of vast plain and rugged mountain fascinating. He found joy in the ancient beds of dried-up streams and in the grey mountain walls and in that curious sense of companionship which robs the desert of its monotony and loneliness. To lie at night under the open sky in the desert and gaze into the fathomless depths of astronomical distance expanded both in time and space those vistas which have always had for him a strangely steadying and spiritually thrilling power.

As he read Tennyson in the forest-clad mountains of North Carolina, he came for the first time on the poem, "The Oak." It gripped him tremendously and has stayed with him ever since. It runs:

"Live thy Life,  
Young and old,  
Like yon oak,  
Bright in spring,  
Living gold;

Summer-rich  
Then; and then  
Autumn-changed,  
Soberer-hued  
Gold again.

All his leaves  
Fall'n at length  
Look, he stands,  
Trunk and bough,  
Naked strength."

This gift of swift recuperation through release from pre-occupations and through setting new currents of thought and imagination running through the brain has been developed during the years all along the path of his world travel. If he can get away from the stress of work for only ten minutes and open new lines of historic interest and recover a sense of being at leisure from himself, he will go on refreshed. In London, for instance, if his track from one committee to another carries him near Westminster Abbey he will in a moment be absorbed by the historic vistas of that rich national shrine or lost in contemplation of the personality of David Livingstone, or of the perspective of Christian saints and martyrs across the



centuries. Between two absorbing engagements he spent a single hour with an old friend and colleague in the marvellous exhibition of Persian Art then gathered from the world into Burlington House. He came out declaring that if he had crossed the Atlantic both ways and done nothing save enjoy that feast of beauty it would have been well worth while.

In the Dutch East Indies in 1926 even Dr. Mott's insatiable love of scenes of beauty with historical associations was satisfied. Met there by the younger Warneck, son of the great German missionary scholar, they were conducted to marvellous views of Lake Toba. This lake of lovely blue, between deep banks backed by mountain heights, is in itself as long as Holland from north to south, and on a single island some 15,000 people are living. The lake is navigated principally by primitive native canoes cut from logs, which require great skill in handling them, especially since squalls are numerous. Around the lake and in the forests are villages hidden away among tropical trees. The Batak houses have a singular attraction in their timber construction and decoration and their steep, saddle-backed roofs. In the midst of that beauty they were reminded of the tragedy of human life by visiting two leper villages, one for men and one for women, with some 500 patients in each, as well as a small asylum for the blind. They were also vividly reminded of the triumphs of Christianity by their pilgrimage to the graves of the first two missionaries to that area, young Americans. They had to pull aside the tropical vines as they walked through the bush towards these graves of men who were killed by cannibals of tribes which to-day have scores of thousands of Christians.

Java itself afforded some of the most interesting experiences that Dr. Mott has ever had. In the midst of a very intensive series of meetings, including one lecture to many members of the government, and a prolonged conference on missionary policy among Christian leaders all over the Dutch East Indies, a visit to the palace of the Sultan Djokj was arranged. They also visited the marvellous Buddhist shrine, Boro-Budur, which is surely unique in the world, a mountainous pile rising in successive stages, each stage surrounded by intricate sculpture, setting forth the life and works of Buddha, totalling for all stages over a mile in length and rising to a superb summit from which a glorious view can be obtained across the surrounding country. He climbed its difficult carven sides in

the dark hours before dawn in order to enjoy the incomparable sunrise across the lovely tortured silhouette of the distant volcanic mountain range.

One ambition while in Java was to witness the sunrise from the summit of Mount Bromo. Being called at 1.30, the party got away at ten minutes past two on a glorious night when the heavens were clear, the stars and moon were shining brilliantly. The first stage of the journey on horseback was through forest shot through with moonlight, and then a steady climb, reaching the summit in time to see the dawn come up, outlining an austere range of volcanic mountains against the bright rays of the rising sun. It is characteristic of Dr. Mott that, as recorded by Dr. Rutgers of Holland, who was with him, all the way down the mountain to the place whence they had started, Dr. Mott, in a chair in which he was being carried down, was working hard at his notes for an important speech to be delivered in the morning.

In Japan it goes hard with him if he has not made a new visit to Nikko and to Nara. On each visit to India he has by hook or crook contrived to get to Darjeeling and even once, in 1912-13, to get a whole conference up there.

In an interview for *The American Magazine*, May 1923, he unbosomed himself on the place of communion with nature in the growth of a man's spirit. He said:

"There is some power in nature that enlarges and lengthens a man's vision. Just how to define it I do not know, but I have experienced it myself and many men have testified to it. It is, in my judgment, the second source of help open to every man. Cecil Rhodes, you remember, built his house in a place which commanded a view of the great Table Mountain. When I was there I was told that it always made him uncomfortable when a visitor sat with his back to that wonderful outlook; Rhodes would stir uneasily in his chair and finally ask the visitor to turn around. Sitting there, often alone, and looking out over the audacious achievements of nature, he built the dreams that became an empire. It is not by chance, as some one has remarked, that all the great religions have come to us out of the East. There is something in the vast expanses of the desert which sets the souls of men to brooding on the wide-reaching and eternal things. I said a little while ago that the place to

find vision is right around you, and I do not mean to say anything which will contradict or detract from that statement. But many men never see, because they do not take the time to think. It is worth while at frequent intervals to get away, into the woods, or mountains, or beside the ocean or on the edge of the great plains, and there to revise our petty and immediate concerns in the presence of nature, whose spaces are so vast and whose processes are so patient, so eternal."

It is in such a context as this that Dr. Mott recalls repeatedly Kant's great saying:

"Two things fill me with awe; the starry heavens above and the moral law within."

He knows how valuable it is to any group of men engaged in framing great policies in face of impending crises and calculated to meet large needs, if the physical environment in which they meet gives them vast perspectives. It is a fact of experience that the grandeur, beauty, strength of God's architecture in nature can inspire the spirit to flights of daring and can wed both the imagination and the will to noble enterprises.

This has moved him to carry international conferences to great and soul-stirring centres, Edinburgh, Constantinople, Rome, Peking, Tokyo, Oxford, and, as the climax of all, the Mount of Olives and Jerusalem. Many of his cabinet meetings and workers' retreats have been held in the lovely and inspiring environment of Lake Placid, Lake Mohonk, and Niagara Falls, and abroad in such places as Darjeeling in India, Nikko and Nara in Japan. As he says, it costs as a rule no more than ordinary places; it is often, indeed, cheaper; people keep in better trim by taking their leisure between sessions among lovely scenes and restful vistas of beauty, or, in his own phrase, "creating a zone of leisure in the stress of work and in the midst of pressure."

Paradoxically as he has become busier he has given more time to going apart for vacations, whether in the orange groves of Florida or the desert of Arizona or the forests of Canada. He finds that the greater the stress, the greater is the need to break away for short times of complete rest, to take more time away, and to distribute that time. He sees, too, in the coming

of the five-hour day and the five-day week a world-wide necessity for a thorough and profound philosophy and practice of the creative use of leisure. Failing that, leisure can be a most disintegrating and degenerating influence.

His philosophy and practice of leisure, then, do not depend upon long vacations. It may be a pause in the midst of pressure. As the heart rests for a fraction of a second between each beat and thus sustains its life-long work, so man by wise use of fractional fragments of leisure can sustain the life of his soul. Leisure even in short intervals is for listening, appropriating, enjoying communion. The Psalmist has a vivid phrase that means much to Dr. Mott:

“While I was musing, the fire burned.”

## CHAPTER XX

### THE RELEASE AND USE OF MONEY

#### I

FROM his student days at Cornell Dr. Mott began to shape guiding spiritual principles to govern release of money whether from rich, middle-class, or poor people. He also evolved a psychology and a technique of approach that have led him into an area of service of extraordinary dimensions. Within a period stretching over forty years he sustained a relation of major responsibility toward raising a sum conservatively estimated at \$300,000,000 for Christian and philanthropic work in every continent and nearly every nation on earth. How has this been done? He repeatedly and emphatically declares that there is nothing magical or exceptional in the processes he employs but that they are simple, scientific, and universally applicable.

When he was made chairman of the Student Volunteer Movement he decided that in order to carry on its work it must have money. The Movement received a mere \$3,000 a year in those early days. But Mott worked as hard for that sum as he later did to secure vastly larger sums. He set his face like flint against having a deficit. "My mother," he says, "taught me as a boy to hate debt like the devil. I have never had a debt in any organization for which I have had chief executive responsibility at any time in my life."

The methods of raising income in those early days were simple and natural—such as laying the matter directly before individuals; speaking at churches and then receiving a collection after the address, or later soliciting gifts from a few persons who had heard the message; a parlour conference in the home of some well-to-do or influential person, at which Student Volunteers were asked to say why they were going abroad, and then cards were passed round among those present on which financial promises could be written; and contributions from the Student Volunteers themselves. This anchored the financial resources in the spiritual life of the Movement.

Once in that early time, as a fledgling, he went heavily burdened with the need to a church in Evanston at the very end of the financial year. At the close of the service a listener came up and said, "I would like to help you," and handed him a cheque for \$500. Another came and shook hands; Mott called the next morning and received \$500; while a third gave \$100. The whole of the impending deficit was demolished in those three short interviews. This was an early lesson to him in the power of individual approach following a general statement of the work done and of a need to be met.

Already his eyes were on the more distant field. In Tokyo a Young Men's Christian Association for Japanese youth had been started. A building was sorely needed. He was impressed with the possibilities, and spoke about them at a small agricultural college that he was visiting. To his astonishment the students and professors of that college gave \$1,000 toward what became the first modern Young Men's Christian Association building in Asia. Among them was a student named Butterfield who has since that day—and largely in association with Dr. Mott—done yeoman service to the cause of the peasant people all across the world.

In the matter of raising money at great conventions like those of the Student Volunteer Movement for helping on with the work of these organizations, Mott blends the devotional spirit with organizational efficiency. Far ahead of the conference he will have in mind the need that Christian people possessing wealth should be there. He indoctrinates his travelling colleagues with this conviction, so that on their visits to different cities they take care to invite such people among the many others. The aim here is that which prevails throughout his work of raising money, namely, that those who have means and have the desire to accomplish the most good with it should be made aware of need and opportunity, so that the money may be released and the spiritual life of the giver be strengthened, at the same time that the purposes of the Kingdom of God are forwarded. Long before the conference, also, Mott has his chief of ushers selected and trained; and men not only selected as ushers but brought together for counsel and for prayer. What is their task? First, to help in seeing that people are seated in the places where they wish to be: but secondly, and still more important, to distribute at the appropriate moment slips of paper on which offerings and promises

of money gifts are to be made. "What a waste of time to train men for so simple a task," it may be said; but only by those who have not witnessed the result. For when the time comes these men—usually students—distribute their slips silently, in a devotional spirit, like men in a communion service, and collect the slips again in the same manner. Thus, the period of raising money which is so often one of bustle and confusion when jarring clamour breaks in upon a devotional hour, becomes a time of definite spiritual and moral strength, a time when emotions that have been stirred find wholesome and bracing practical expression in sacrificial giving. Men who as students have been ushers at such meetings have told me that in that apparently trivial task, which Dr. Mott thus raises to a sacramental plane, they have received their first impression of the infinite spiritual value of what might seem like small things done for God.

Not only was Dr. Mott collecting money for the work; he consistently from the first trained his colleagues in the Student Department of the Young Men's Christian Association as money-raisers. When he and his colleague, Ober, were brought into relation to the Foreign Department of the Young Men's Christian Associations of the United States and Canada, the foreign staff numbered only some ten men. There were those who argued for a policy of adding one new foreign secretary every year. Ober and Mott could not even contemplate the idea that God's will should be limited by anything so inadequate. The budget for the foreign work, which in 1901 amounted to some \$50,000, rose steadily till 1928, when he laid down the executive leadership, the staff numbered over 200 and the budget exceeded \$2,000,000. This was exclusive of sums, often vast, raised for buildings. During this whole period, which included two severe depressions, he never had a deficit. With regard to buildings he went out in early days for \$100,000 for helping to provide buildings in Asia and secured more than twice that amount. In 1905-6 he was overwhelmed with the sense of the need of Latin America and for it initiated a scheme for raising \$400,000, and again got well in excess of double that amount.

In the year 1910, he was brought to the conviction that the Young Men's Christian Association through the Foreign Department of its International Committee must make a great forward move in Asia and other parts of the non-Christian

world, and that, in order to set up buildings at a score or more of different strategic points, \$1,080,000 should be raised. Mr. Rockefeller, to whom the project was submitted, sent Dr. Burton, later president of the University of Chicago, round the world on a mission lasting the best part of a year to test the whole project at every point, and in the light of this investigation decided to give the amount Mott had asked him for, \$540,000. Dr. Mott proceeded to gather together from different parts of the United States and Canada laymen of means and of leadership in order to secure the needed funds and backing of moral support. He paid a special visit to Beverly, Massachusetts, in the very hot weather of that summer to see Mr. Taft, then President of the United States. He explained the project, reminding him of how, as Governor of the Philippine Islands, he had been brought face to face with the temptations of youth in the East. Would he address this assembly of laymen, if they met in Washington at some hotel? President Taft at once consented to speak and invited Dr. Mott to convene the meeting in the White House itself. "No better use," said Mr. Taft, "could be made of the Home of the nation." It had never before been used for an international, world-wide religious conference. This, of course, at once meant that every person who was invited would be practically certain to accept. The conference on "The World-wide Expansion of the Young Men's Christian Association" was held at the White House in the East Room on October 20, 1910. The Honourable Henry B. F. Macfarland, Commissioner of the District of Columbia, in opening the conference, said:

"This is an absolutely unique gathering in this East Room, which has been the scene of many remarkable assemblies, impressive ceremonies, and delightful entertainments. All former gatherings which have been held here were really limited to the United States. This morning we assemble in the interest of the whole world and are looking out from this high place upon all the nations of the earth, with the greatest friendliness, with the desire to show all that is best in our own national life to those in other countries and to give to them the very best God has given to us. No higher purpose could bring us together. . . . It is, of course," he continued, "universally expected that the real chairman of this conference shall be John R. Mott, who is now a



citizen of the world, but whom we still claim as a citizen of the United States. We have just been reading his new book, *The Decisive Hour of Christian Missions*."

Dr. Mott then outlined the unique character of the present situation. He reviewed the source of his knowledge in relating how, in the previous five years, he had visited all the great battlefields of the Church in the non-Christian world, and had, in the eighteen months preceding the Edinburgh World Conference in 1910, been in correspondence, as chairman of Commission I, with 600 observers in every part of the world. These impressions were still further amplified and corrected in the Edinburgh Conference itself. He characterized the time as uniquely critical because the non-Christian nations were plastic and changing; the non-Christian religions were renewing their enterprise and activity, especially in a new syncretism, with the growing spirit of nationalism and racial patriotism synchronizing with a rising spiritual tide all over the non-Christian world, and a terrible peril in America due to abundance and luxury, undermining spiritual and moral fibre. To meet such a situation, the Young Men's Christian Association was uniquely equipped, being international, already indigenous in most countries, interdenominational, with a platform on which men of all religions and of no religion could stand and there come under the impress of Christian personality and spiritual and ethical, as well as intellectual and social, ministry.

He then presented the President of the United States, who made a powerful plea for the Young Men's Christian Associations in their function of furthering Christian civilization and helping their fellow-men. Subsequently, man after man from Japan, the Philippines, and South America, the Honourable John Barrett, Director of the Bureau of Latin American Republics, also speakers from India, Turkey, and China, all emphasized the urgent need. The existing contribution of the Young Men's Christian Association was emphasized by President Harada, of the Doshisha University, Kyoto, Japan; Mr. Chengting T. Wang, later Minister of Foreign affairs of the Nationalist Government of China; and Major-General Leonard Wood, Chief of Staff of the American Army.

Having thus driven home the conviction that at this unique time the Young Men's Christian Association could in a unique

way meet the need in those areas, Dr. Mott outlined his building programme. In the course of a statement he said:

"There are two ways of going about this matter. One would be the way that has too largely obtained in the past in connection with this and other organizations, even some of our Churches, and that is to let forty-nine separate appeals loose upon the good people of the United States and Canada. The other plan is to consolidate all of these appeals, and to come to the friends of this work once for this period of three years. The Foreign Department, in line with your own best judgment, said that the latter is the better way, the way we would like to see in connection with all our Christian forces. So they have prepared this statement and desire me to announce to-day their conviction that the sum of \$1,515,000 [in the light of subsequent developments and investigation, a larger figure than the one originally set] should be secured for the providing of these forty-nine buildings for some ten nations, which we are seeking to help, such as China, Japan, Korea, India, the Philippines, certain parts of Latin America, Russia and the Turkish Empire."

He emphasized that the plan included getting the people of the countries concerned to do everything possible for themselves. The Honourable John Wanamaker supported the whole project, suggesting only that the amount envisaged was too little. A representative from Buffalo said that his group during lunch that day had decided to assume the cost of two buildings, one for the Chinese student work and the other for the Korean student work in Tokyo. Others announced contributions, including \$50,000 from a group in Canada, and other messages running into hundreds of thousands of dollars, in addition to a letter from Mr. Rockefeller offering his \$540,000. Bishop Roots, of Hankow, drove home the unity of the missionary with the Young Men's Christian Association forces in the Far East, and R. S. Miller, Chief of the Division of Far Eastern Affairs of the United States Government, added his witness. Before the fund was closed some months later there had come in over \$2,000,000 or half a million more than the original objective. This included most generous and sacrificial gifts on the part of the people of the various countries where the buildings were to be erected.



GENERAL ALLENBY AND DR. MOTT, SPEAKERS AT THE DEDICATION OF THE  
BUILDING OF THE JERUSALEM YOUNG MEN'S CHRISTIAN ASSOCIATION, APRIL,  
1933



This record was achieved by psychological and spiritual siege work. The witness of irrefutable authorities, the call of youth in peril, the thrill of a massive, dignified, and enduring plan, daring and far-sighted, and the whole impetus of Christian teaching were used to carry through triumphantly a project that proved to be a turning-point in the history of the Association and in the life-story of many thousands of youth.

The new Europe that emerged from the Great War and the immensely quickened tempo of Asiatic life increased the demand and the opportunities for the service of the Association in all parts of the world. This led Dr. Mott, after thorough consultation with the leaders of the Association brotherhood throughout the world, to project by far the most extensive foreign building programme in the history of the movement. It called for at least \$4,000,000 and if possible \$5,000,000. In response to Dr. Mott's appeal John D. Rockefeller, Jr., made the notable initial pledge of one-quarter of the amount, or \$1,250,000. Before the end of the campaign, which was conducted quietly and confined almost entirely to appeals to individuals, fully \$6,000,000 had been subscribed. Apart from all this he influenced other special gifts aggregating many hundreds of thousands of dollars for buildings in such European centres as Saloniki, Prague, Rome, Turin, Vienna, Cracow, Warsaw, and Lodz. He also secured for the Japan Rehabilitation Fund over \$1,000,000 for Association buildings in Japan following the great earthquake. He co-operated in securing the Foreign Department building in Shanghai and the wonderful home for the Association in Jerusalem initiated by the princely gift of J. N. Jarvie of Montclair, New Jersey.

Dr. Mott's audacity in this sphere is simply the measure of his belief in the work and in the immense benefit that sacrificial offering makes possible among participants. For instance, John Wanamaker, in Paris, when Dr. Mott was there in consultation with three of his lieutenants on work in Asia, called him in for advice.

"You are an expert in opportunity," said Mr. Wanamaker, when they were driving along together. "A Young Men's Christian Association Korean secretary has appealed to me to erect an Association building in Seoul, the capital of Korea. Do you think that is the best thing I could do?" asked Mr. Wanamaker.

"No, Mr. Wanamaker," he replied, "there is something

better than that and that is to give not only a modern Association building for the capital of Korea but also one for Kyoto, the ancient capital of Japan, and one for Peking, the capital of China."

"That is not what I invited you into this cab to say," retorted Mr. Wanamaker. "However, come down to my office this afternoon." When Mott arrived, he took him into his little dusty office. He closed and locked the door. He asked certain questions, and then said:

"This is a very important business. Let us make it a matter of prayer."

The two knelt there and when they rose Mr. Wanamaker sat down and opened his roll-top desk, took one of his business cards and began to write on it his promise to give those three buildings. "God forgive me for so many times missing opportunities," he ejaculated. He lived to complete the project and gave over \$150,000.

Although many of the greatest pieces of work have been done through these large gifts, Dr. Mott has placed like emphasis on the value of a multitude of smaller sacrificial gifts. Indeed, his real interest is in the motive with which a gift is offered and the cost of it in real sacrifice.

Many men, talking of Dr. Mott, have visualized what a super-millionaire he would have become if he had devoted the qualities that he has poured out in Christian work to the making of money. As a layman wrote to the author recently:

"If he had gone into business he would unquestionably have been a millionaire and given his one hundred thousand or hundreds of thousands to Christian and benevolent work, but, devoting his faith, tact, and energy to Christian and benevolent problems he secured more millions for Christian enterprises than any other man of his generation."

## II

We turn now from the survey of a very few of the experiences that have come to Dr. Mott in raising funds for Christian work to ask what are the spiritual principles that guide him in this task. The basis of fact from which he starts is that the world-wide mission of Christianity needs vastly more money than is

now being used to press forward its work; that that money is actually in existence and can be allocated; that a very large share of it is in the hands of Christians; and that those Christians, once they see the work in its transforming power and unspeakable urgency, are ready to liberate money for this purpose.

As he puts it in his book *The Pastor and Modern Missions*:

"The situation on the mission field calls for the expenditure of very much more money. The doors are wide open everywhere. The fields are fully ripe. Workers are ready to go. The opportunities for pushing the enterprises of evangelization and philanthropy are more appealing and critical than at any time in the past. A vast increase of fruitage may be expected if the present opportunity is improved. Yet in the face of an unprecedented situation such as this, the communicants of the home Churches are daily increasing in wealth but by no means proportionately increasing their missionary gifts. A supreme need is that of consecrated money. Christians would better cease praying for opportunities and workers and the manifested blessing of God on the work, or else begin to increase their gifts."\*

The standard of value that he applies to such offering is indicated in his saying:

"A large gift is a gift into which the sacrificial strain enters, whether it is a so-called small sum or a large sum."

If such a sacrificial strain entered into giving, it would multiply many times the amount of gifts to Christian missions.

"There are," he says, "many thousands contenting themselves with gifts of \$10 who ought to be giving their \$50 in view of what God has done in increasing their earning power. There are people who receive much praise for giving \$100 per annum who ought to give their \$500. And how many people now giving \$500 a year should take on the full support of a missionary, and some of them a whole mission station and a whole battery of missionaries, or a whole college or hospital. In the pathway of luxury and ease they are standing in their own light and spoiling the character of their children."

\* P. 108.

His first principle is that money-raising should be regarded throughout as a spiritual service. He finds a close analogy between soul-winning and the relating of money power to the purposes of Christ.

"Christ clearly taught," he says, "that all is His and at His absolute disposal. It is impossible for Him to be Lord of a man's life and not be Lord of his substance. He does not consent to a divided ownership. 'He is either Lord of all, or not Lord at all.' . . . When His followers observe the same clear rules of honest dealing in their transactions with Him which they regard as imperative in dealing with their fellow-men, that is, regard and treat as belonging to the treasury of heaven all that they have, the financial problem involved in the world's evangelization will be eliminated."\*

"Money," he says, "is so much stored-up personality. In reality it is so many days of somebody's toil. When you try to relate an individual to Jesus Christ as his living Lord you are doing precisely what you are doing when you seek to relate the sacrificial gifts of rich or poor to the plans of His Kingdom."

In order to get this fundamental point completely clear Dr. Mott has thus expressed himself:

"We lead no man to Christ save as we confront him actually with Christ; He makes His own impression, a superhuman, an ineffaceable, a transforming impression. So wherever, in asking for gifts, glimpses are conveyed of this wondrous Lord and His sublime Kingdom and His great conceptions and programme, it is not surprising that self-centred personalities unbend and do things that are inexplicable save as Christ appears amongst us.

"In soul-winning there must be great intensity. Every great evangelist that I have known has been a man tremendously in earnest. And so in this matter of money-winning, unless a man loses himself in the cause he must not be surprised if he has meagre results. So, too, in soul-winning, unless you strike this note of immediacy, it is seldom you get decision; so with reference to shaking loose that which may have entangled and gripped a man for years, there

\* Work already cited, pp. 125-6.



must be a moment of decision—the will must be brought into play. This strangle-hold will not be broken unless there is this sense of immediacy.”

We may best sum up his philosophy and practice in relation to money in words that he has used:

“Money is not only a standard of value and an instrument of power, it is itself accumulated power. It is not only potent, but in some respects it is well-nigh omnipotent. Money has power to enable a man to multiply the length of his life-service. With it he can set others to work while he himself continues to labour, thus paralleling his own life-work. With money he can insure the continuation of his activity through others long years and even generations after his own earthly career has closed.

“Money enables a man to extend the field of his life-service. A man, not a millionaire, died in New York some time ago whose gifts were working during his lifetime in over 200 different places throughout the world—in churches, colleges, hospitals, and societies for the betterment of men. As money speaks all languages, there is practically no limit to the geographical range of its influence. Though a man may be living in obscurity, he may become by his gifts a power in the uplifting of a whole nation or race. . . . Money has power to make efficient other agencies and to increase the usefulness of other men. Here are 500 Bibles lying idle in a storeroom. Money puts them into circulation. One of them leads to the conversion of a man who in turn leads scores of other men to Christ. Here are two young men ambitious to secure an education but unable to do so. Money loaned makes possible their going through college. One of them becomes a missionary who carries the knowledge of Christ to an unevangelized tribe. The other becomes a college professor and in his lifetime helps to shape for good the careers of hundreds of young men. Thus money is the lever of all good enterprises. No amount of money can save a soul, or build a character, or evangelize a city, and yet it is a factor without which these results may not be accomplished.

“Money has power to inaugurate and carry forward great enterprises for the welfare of mankind. All of the most extensive and beneficent movements and institutions in

Christian and non-Christian lands were made possible by money power rightly used. Thus money has power to multiply greatly one's opportunities, influence, and fruitfulness. With equal truth it multiplies one's responsibilities and duties. And in the possession and use of money, as of any great power, one's risks and perils are enormously increased."\*

The principle that "consecrated money is almost omnipotent" will seem to be a terrible saying only to those who have not grasped his principle that "money is stored-up personality." Seen in that light there can be no limit to what Christ does through it. As he says:

"In soul-winning if you lead a soul that is wandering, that is lost, to the great Guide and Saviour, you do a work that will never die, because He is the same yesterday, to-day, and forever. Just so, when we relate money to His Kingdom, which is an everlasting Kingdom, we have done work that will live after us through all the generations."

That those who raise money should regard their service as of transcendent importance is a third principle arising straight out from these two. The glory, the majesty, and the wonder of it should grow during the years. The indispensability of this service to the world-wide growth of the Kingdom of God shows the need of sufficiently mastering the case for which we are pleading; for any man or woman entering on this work will certainly be tested by cross-questioning.

To present a call for money in so convincing a way as to be irresistible one must know the situation which the money is needed to meet and the results that its use is calculated to effect. We should confidently expect at all times and in all places to discover openings or leads into financial resources. As Dr. Mott says:

"The money is all over the place, and you and I are responsible for discovering that money; we must follow the little rifts as they open; in the most unlikely places we are most likely to find the greatest things God has for us. Not long since I was on a steamer, the last place for finding a financial lead. But a certain man, a stranger to me, got into

\* Work already cited, pp. 99-101.

conversation with me. The conversation swung round till it led to his voluntarily offering me \$5,000; his family carried out the gift after his death. In New Zealand after I had come back dead tired from a meeting one night, a stranger called upon me. We got on to Russia and he asked me searching questions. I confess to little faith that there would be results; but at breakfast next morning I found a cheque from him for \$1,000 to be used to help Russia. Things happen in unlikely places and at unlikely times."

He has in practice worked out a psychology and a method of approach and of presentation. First, we must present our case briefly, with great directness, and with honesty. This is not easy; it involves preparation, and the honesty involves the difficult task of presenting unfavourable aspects of the enterprise. Those very aspects, however, presented to a business man as points on which his own experience may help to improve, may at once win confidence and personal backing.

When we read, for instance, his eight-page statement about buildings needed for Christian hostels for students in the Far East prepared in the summer of 1907, we get a more masterly and realistic picture of the strategy of approach to students and professional youth in those areas than was found then in books on those areas, and stated crisply and in a form easily grasped. To take the first of seventeen buildings suggested, one for work among students in the Imperial University in Tokyo, in twenty-one lines of typescript, he shows that this university is not only the keystone of the educational arch of Japan, with unrivalled national influence (no five universities in America combined exert a corresponding influence), but because of the migration to Tokyo of students from China and Korea, not to mention other parts of the Orient, it holds the intellectual dominion of the Far East. The Association with its interdenominational foundation, international student fellowship, and practical methods has a unique approach to this field. The Tokyo Association is already the principal formative factor in the student Christian movement in Japan, but has only a small overcrowded hostel in which to work. Like a flung javelin the paragraph goes to its mark. So do the others throughout this cumulative appeal which resulted in securing the money needed for the group of hostels.

Another example of the power of directness, simplicity, con-

creteness, and honesty appears in an incident related by Fletcher Brockman.

"I vividly recall," he says, "going with Mott to meet an immensely wealthy wheat-king. He was a most powerful, domineering, intolerant, rough-handed man, so tall and big-built that he made even Mott seem physically small in comparison, and with a face seamed and lined with his grim, unrelenting fight for money and power.

"He came into the room where we were sitting waiting and turning on Mott, growled: 'Hullo, are you the man that I heard was around here wanting to get some money?'

"His manner was as offensive and insulting as his words. Mott was neither angered nor cowed. He opened fire on the man calmly in his quiet, strong way, very earnestly, and laying down fact after impressive fact based on his own absolutely first-hand knowledge. The bully, who at any rate was used to dealing with facts, became interested, then impressed. At last it was clear that he recognized that he was face to face with a bigger, stronger, braver personality than his own. Mott had tamed the wild animal in him; and the man—to the benefit of his own soul as well as of the work for which Mott was arguing—came across with a gift."

We should impress the prospective donor, Dr. Mott argues, with the financial soundness of the undertaking, and hence not advocate one which does not possess that quality. Businesslike methods of operation, audit, and supervision, as well as the construction of budget should all be able to stand the test of an efficient business man's standards.

The lesson that the adolescent boy had learned in book-keeping for his father in the lumber-yard and the habit in his own school life of keeping careful, accurate, full, analysed records of expenditure and receipt has never been allowed to be relaxed, whether in his personal life or in any organization to which he has had a controlling relationship. This rigid rule has not only been one of the really important factors in securing for those organizations the respect of men in business and high finance, but has also given them confidence out of which large gifts have sprung. He has held throughout that the only true way of learning the value of money is by working for it.

To make much of special objects is a third element in method and psychology. His own analysis of the psychology of this is in the following terms:

"All missionary societies would prefer people to give money to a general pool. There are far-sighted people who do give thus. But taking human nature as it is, we must have our work so analysed that we can present special objects. A 'project budget,' i.e., a budget for \$500,000 or \$1,000,000, is broken up into clear-cut projects so that every dollar can be accounted for as appertaining to this or that or the other object. Those budgets are set out, not only with figures, but with illustrative comments—so much goes to the support of three missionaries in Osaka, Kobe, and elsewhere, salaries so much, allowances so much; so much goes to the native church, so much to printing, so much to bringing missionaries home on furlough (with a note on what they do on furlough). By doing this you will get far more money. A man who gives \$25 may raise his subscription if he can support a native worker in some particular diocese. People may strain themselves if they see a thing vividly, yet may not sacrifice to the general pool."

The well-known plan of trying to get conditional gifts is his fourth method. That is to say, one man makes a substantial promise if a certain number of other men will act similarly or raise a total sum.

He consistently makes use of the influence of others to open doors. There are, he discovers, many people who have no special gift of advocacy of a cause, but who can open a door, give a new point of contact and create confidence for the man who can present a cause. One among many examples but a unique one emerged one day when he was with Mr. Cleveland H. Dodge in New York at a time when the development of student migrations, Asiatic and European, was creating a world-wide need. Mott mentioned that he had never met Mr. Andrew Carnegie.

"I will take you up to Andy now," replied Mr. Dodge.

They went together to his residence on Riverside Drive, and were shown in. Mr. Carnegie was out but soon came in, in his golf clothes and in an irritable mood, having lost his game. Sitting down with a thud on the sofa, he exclaimed, "Lord, what a day!"

"I have brought you a man whom you ought to know," said Mr. Dodge and introduced Dr. Mott with some high compliments. "What has he got to say to us?" said Mr. Carnegie. Dr. Mott plunged straight into a statement about the large and rapidly increasing number of foreign students, their perils and possibilities, and stressed the urgent importance of meeting their needs.

"You have got a charmer here," said Mr. Carnegie, but added, "Why are you giving your life to such work? You are wasting your time." "What is your plan?" he then demanded.

Dr. Mott outlined his scheme to locate strong men at great university centres from Tokyo to New York where there were large numbers of foreign students and to provide means for their being exposed to the best instead of the worst sides of civilization and for affording them good comradeship and stimulating ideals. He ended by hoping that Mr. Carnegie might make a gift of \$10,000 a year for at least two or three years to make possible the carrying out of the plan. He at once said that if Mr. Dodge would give such a sum he would do so. Mr. Dodge immediately accepted the challenge. On the way back to Mr. Dodge's home they happened to meet Mr. George Perkins and related what had happened.

"That's talking some," he said; "if you have got Carnegie to come across there must be something in the proposition. You ought to let me in on it. I will give you another ten thousand."

The following night Mott was sitting by the side of Mr. William Sloane at a committee meeting in the Union League Club and incidentally narrated the above story.

"Let me add eight thousand dollars to that," said Mr. Sloane. In two days Dr. Mott had thus secured for starting this work practically the entire amount required. On the following day he launched the Committee on Friendly Relations among Foreign Students which has done untold good for students across the world and never more so than to-day under the fine executive leadership of Charles D. Hurrey.

His own rich and incessant contacts with elements of these student migrations provided the powder and shot of appeals to sustain this work. A part of a letter to Mr. L. A. Crossett, of Boston, Massachusetts (November 17, 1909) illustrates this:

"You will remember how I outlined the comprehensive campaign which I wish to wage this year, first among the tens of thousands of modern government students of China; secondly, among the 5,000 students still in Tokyo; thirdly, among the hundreds of Chinese students in American colleges; and fourthly, among those who are now flocking to Europe. This migration to the American universities from China is growing tremendously. Just a few days ago fifty-three Chinese students landed on one boat in San Francisco. After I saw you I was in Cornell University, where I found thirty-one of them. I succeeded in organizing a large Bible class among them. The last time I was at Yale I found twenty-four there and organized seventeen into a Bible class, of whom three have already become Christians. I have no hesitation in saying that I consider that this first generation of modern Chinese students presents to us the greatest opportunity that I have ever known. The reason is obvious. There is only one nation of 400,000,000 people. That nation will have only one first generation in its modern era. This first wave of students to receive the modern training will furnish a vastly disproportionate share of the leaders of the New China—they will set the standards and the pace. I maintain that nothing could be more important than Christianizing these men and making those whom we do not Christianize friendly to Christianity. I am haunted with solicitude lest we miss this absolutely unique opportunity."

In this psychology of approach great stress is laid upon urgency, but he is careful not to overstate the case. Urgency stimulates action. He points to our Lord, who Himself said: "Lift up your eyes, and behold the fields white unto harvest," and "The night cometh when no man can work." He sustains emphasis on small gifts where large ones are not possible. Though this arises first out of the principle that the spiritual value of the gift lies in its cost to the giver, it is further true that those who are now day labourers may one day be millionaires, and that children and young people generally trained to small gifts may enter into great possessions. Many men and women who have given him the largest sums began their beneficence toward objects presented by him with very small gifts. As much depends on what a man does and says

when he is not soliciting financial help as on what he says when making his appeal. Preliminary confidence is more than half the battle. The part played by prayer in achieving these results Dr. Mott holds as having the first place. There is, he says, an element of mystery here, but it is, by irrefutable evidence, a marvellous reality. The great folly of ever resting on one's oars after a success is his final principle. There is something priceless in momentum, which it is tragic to lose. It was Mrs. Mott, however, who in conversation expressed the root of the whole secret of money-raising when she said to the author: "Ultimately you can raise money only for something for which you are really giving your own life."

The relation of prayer to the world expansion of Christianity was given very vivid reinforcement in the earliest years of Mott's developing career. It was in a prayer meeting in a church in Brooklyn under its pastor, Dr. Gregg, in 1895, that Mott first outlined his proposed world tour. Out of that single meeting came a large proportion of the financial support needed for the first world tour that created the World's Student Christian Federation. Mr. McWilliams, who had helped Mr. Wilder and Mr. Forman in their earlier journeys, gave the first gift, \$1,000, toward the tour and gave it in that meeting. Two others present contributed \$1,500 more. Then Dr. Gregg with a splendidly generous gesture gave to Mott a letter to one of his old parishioners, Mrs. George Coburn, then living in Boston. Armed with that letter of introduction, he went to Boston to interview her and she at once contributed \$3,000. The other gifts needed quickly followed during the next few months.

### III

Obviously too much space would be occupied if we gave even a bare catalogue of the projects for which money has been raised in the course of the years. It is all the result of sustained cultivation, persistent hard work, constantly maintaining a genuine partnership relation between donors and the causes served, and a sincere dependence on divine initiative and power.

Moody had a habit of keeping a list of supporters of his conferences. Dr. Mott developed the same habit in relation to his work, but organized it into a far more systematic and



thorough educational process. This technique of building up and sustaining contacts with supporters has been through the years carried on by careful, detailed letters describing the work done, the experiences realized, the situations confronted, the campaigns carried through, and by his books which have at each successive well-marked crucial hour revealed the crisis to be met and sounded the call to Christians to be up and doing. This work he has throughout regarded as a definite Christian ministry, in revealing to men and women in control of finance the channels through which their gifts could most powerfully be related to the advancement of the world-wide Kingdom of God.

A single sentence in the two-hour speech that he made at the dinner when he resigned from the general secretaryship of the National Council of Young Men's Christian Associations of North America in June 1928 revealed the most sustained and comprehending of all these financial relationships. He said:

"To a little band of unnamed friends who, from the time I began my world travels in 1895, for the last thirty-three of the forty years of my service have provided funds so that my financial requirements and likewise those of my personal staff have not been a charge on the budget of the Association or of the other agencies to which I have been related, is due a tribute of deepest gratitude."

One of these was that sainted woman, Mrs. Nettie F. McCormick, who, when Mr. and Mrs. Mott returned from their extended world tour during which the World's Student Christian Federation was created, undertook his salary and later likewise provided the salary for his secretary. It was his custom to visit her at least once a year to talk over the work that he had done and what lay ahead. She gave liberally not only to the personal support of himself and his staff but to help in meeting special emergencies as they arose.

The only complete statement of a case for large amounts of money that we have space to present is that for providing Association buildings for four capital cities in Latin America. Here is one letter sent to Miss Grace Dodge on January 16, 1906, to secure the money:

"In response to convincing appeals and representations which they have received, the Foreign Department of the

International Committee of Young Men's Christian Associations wish to secure a sum of not less than \$400,000 for the purpose of providing suitable Young Men's Christian Association buildings for Mexico City, Havana, Manila, and Buenos Aires—four of the most important capital cities of Latin America. The estimated cost of these buildings, including lots, is \$100,000 each, although it is probable that the one in Mexico City will cost less and the one in Manila more than \$100,000. It is desired to have the entire amount subscribed by the end of the year 1906, and paid by April 1, 1908.

"Mexico City, Havana, Manila, and Buenos Aires are capitals of the most progressive countries in Latin America.

"In all of these four cities, the young men constitute the most numerous, the most vigorous, the most aggressive, the most progressive, the most responsive, and the most hopeful class.

"These young men are in great need. More than in Anglo-Saxon, Teutonic, and Scandinavian countries, the cities of Latin America are vortices of temptation. Impurity and gambling constitute the two national, one might add, racial sins, and they are enslaving and blasting the lives of young men to a degree unknown in other lands. Moreover, these young men of Latin America do not have the power of resistance that the young men of Anglo-Saxon America possess as a result of our purer environment and the dominance of higher ideals and institutions.

"The most important classes of young men in these cities,—namely, the more highly educated classes, the officials, and the prominent commercial classes,—are not being reached by the ordinary denominational agencies. The Association, on the other hand, because of its broad platform and its varied, practical means and methods, has demonstrated its ability to reach men of all these classes in Latin countries as well as in Asia and the United States. An increasing number of the men high in government service in countries like Mexico and Cuba are becoming identified with the Association. With modern equipment much more could be accomplished. Look at the students as another example. In the four countries of which these cities are the capitals, there are over 300 universities, colleges,

and higher schools, with over 35,000 students and scholars. The most important of these institutions, including the professional schools, are located at the capitals. They are much more influential than in countries where higher education is general, because this constitutes the open door to political preferment. The Roman Catholic Church has lost its hold in all these Latin American countries upon the thinking young men. Not knowing a pure Christianity they have taken up positivism, spiritualism, and agnosticism. They are drifting on a stormy sea without chart, or compass, or rudder. The missionaries tell me that comparatively none of these government students, *who are to continue to furnish the leadership of these countries*, are being influenced by the regular denominational agencies. Even with poor and insufficient equipment and without specialist secretaries, our Associations have shown their ability to draw in these promising men and with suitable facilities could do so on a large scale just as we are actually doing in the even more difficult fields of Tokyo, Tientsin, and Calcutta, where we have modern buildings of our own.

"The Association is peculiarly adapted to work in Roman Catholic lands. It represents united Christianity, not sectarianism. It presents a constructive programme. It affords a place for high-minded Catholics who are in sympathy with its objects of developing strong character and promoting unselfish service. Its success in all the four fields under consideration, as well as in France, Italy, Portugal, and Brazil, and in certain Catholic communities of the United States and Canada, fully establishes this point.

"Latin America stands in greater need of Association buildings than does any other part of the world. In the United States over \$30,000,000 has been expended upon such buildings. America has helped to supply buildings for cities in France and Italy and within a year an American has given a \$70,000 building to Russia. Within a little over a decade nearly \$700,000 has been given to provide modern, well-equipped Young Men's Christian Association buildings for the following Asiatic cities:

Tokyo, the present capital of Japan  
Kyoto, the ancient capital of Japan

Nagasaki, a leading port of Japan  
Seoul, the capital of Korea  
Peking, the present capital of China  
Nanking, the ancient capital of China  
Shanghai, the New York of China  
Tientsin, the gateway of North China  
Colombo, the capital of Ceylon  
Calcutta, the capital of India (three buildings)  
Bombay, capital of Bombay Presidency (two buildings)  
Madras, capital of Madras Presidency

This included all the important capitals of Asia. *But with the exception of Rio in Brazil* (which is now seeking to complete the payment for their building) *there is not a Young Men's Christian Association building among the 60,000,000 people of Latin America.*

"For reasons which you will appreciate, it will be hopeless to try to obtain the \$400,000 in small amounts. As in case of other notable advances in this great work, the desired end can be accomplished only as one, two, or a few people who are broad in their sympathies and keen in their realization of opportunity give very largely. If your good mother and any member of the family who might find it practicable to unite with her could before April 1908 provide \$150,000, I believe that with much hard work the balance might be secured. Unfortunately we cannot hope for any large amount from the four cities concerned, owing to the proverbial lack of the giving spirit in Latin countries, where virtually all that is provided for religious and philanthropic causes is secured through lotteries. You may depend on me, however, so to push matters that if possible more will be obtained from these people than they have ever before given in right ways to a Christian benevolent object."

Not only was more than the whole amount secured within three weeks, but the promise that he made in the last sentence was more than fulfilled, for the people of the cities concerned were so startled when Dr. Mott in their presence made the challenge of such a gift on condition of their raising a like amount for the undertaking, that they did so, an act for which no precedent could be quoted in Latin America.

When it became evident that a large Retirement Fund was essential for stabilizing and lifting to still higher levels the



NEW YORK CITY CAMPAIGN GROUP OF THE UNITED WAR WORK CAMPAIGN  
IN 1918

From left to right: Douglas Fairbanks, Mortimer L. Schiff, John D. Rockefeller,  
John R. Mott, Dr. John R. Mott



personnel of the Young Men's Christian Association secretariat of the United States and Canada, including their foreign staff in other continents, Dr. Mott and those associated with him made careful financial inquiry and found that a basis of \$4,000,000 was essential as an accrued liability fund. Armed with a complete argument under nine cumulative headings as to the great benefits that such a fund would work, he called upon Mr. John D. Rockefeller, Jr., and put his case. This he followed up by a letter in which notes of his argument were incorporated. The result was a reply from this wise and truly princely giver which pledged the Laura Spelman Rockefeller Memorial Fund to furnish \$750,000 and himself \$250,000 provided the entire amount necessary for the Fund be pledged by the end of the following year. The condition was met and this far-sighted, beneficent plan was put into effect.

It is not necessary to reiterate here the story of how the effort was made to meet the need of the men under arms in the World War and of the prisoners of war, by funds aggregating over \$250,000,000.

The completion of this great patriotic endeavour brought from Mr. John D. Rockefeller, Jr., a letter (November 25, 1918) saying:

"Thus ends with complete and overwhelming success the greatest campaign for funds which has ever been undertaken. The difficulties which have confronted the organization throughout the country have been unprecedented. So much more credit is due, therefore, to the organization which you have helped so largely to set up and which you have led so ably to success. Please accept my cordial congratulations upon what you have accomplished. It is truly a marvellous result. I do hope that very shortly you can plan for at least some days of complete rest and change. It is wonderful how well you have stood the prolonged and severe strain."

To which Dr. Mott replied:

"I appreciate more deeply than I can express your most gracious and generous words of appreciation. They come as a refreshment to my spirits, which, I confess, have been somewhat exhausted by the long pull of the last three months. It has been a joy and an inspiration to be associated with you in this great co-operative undertaking, and I cannot

overstate my sense of appreciation of the indispensable part which you have sustained in achieving the final great victory. Let me thank you for your suggestion about my breaking away for a little rest. I would like to do this, but fear I must put it off for a few weeks, until I can overtake the large accumulations in connection with my regular work."

We have, so far as the actual multitude of purposes for which the money has been raised, mentioned only a few of them. A large volume could be filled simply by giving one letter related to each of the outstanding projects for which money has been secured. To-day even after resignation from the World's Student Christian Federation chairmanship and from the general secretaryship of the National Council of Young Men's Christian Associations in North America, there are over a score of these projects, covering work of national and international moment in every continent. They are all integrated in the one idea of the world-wide rule of the Kingdom of God in the lives of men of all nations and in all their relationships.



## CHAPTER XXI

### THE STUDENT OF PRIORITIES

THERE is a story of a choleric general stumping angrily out of the library of the Army and Navy Club in London grumbling because he had been misled by the title of Dr. Mott's *Strategic Points in the World's Conquest* into getting the book in order to elucidate military problems. The general, if he had exercised his patience and sense of humour, might have found light there even on his own problems. This title and subject of Dr. Mott's first book illuminates a central truth about him throughout his life. The constant insistence that he is a statesman conceals the profounder truth that he is in an eminent degree a general. Surveying an area of campaign, assessing the enemy's strength and weakness, patiently massing the forces at his command, then concentrating them upon a given point, he hurls them at the right moment upon the enemy's lines. This is as descriptive of his oratory as it is of his organization and is as true of his thought of personnel, his training of new leadership, and his care that, while the smaller considerations of tactics should be most carefully weighed, they should always be subordinated to the larger conceptions of the whole field. The major issues must always receive priority. In that last word we have a guiding principle of his life: he is supremely a student of priorities.

This constant, intense study of priorities, ever under revision and subject to challenge, is rooted in the conviction that God leads man along intelligible paths by rational processes to ends that transcend man's highest hopes, but do not defy or deny the laws of cause and effect. No fixed programme or rigid procedure can, he argues, be adequate to the fluid facts of an ever changing situation. A living God, ever creative and co-operating with man, must will to work by coherent processes. A man's first duty in the study of the divine strategy is to discover what are, in God's scale of values, the supreme aims and His most priceless tools. In a word, the first essential is a sustained, devout study of priorities.

In that study the first essential is, God "would be inquired of." The intellect must be harnessed to that inquiry; and the will directed to carrying into effect the conclusions that are reached. There would be wisdom, even if God were not, in a study of priorities in the light of human knowledge. But how presumptuous, he says, in men who believe in a rational universe guided by a loving, ever creative God, to go on acting without intensive study of every source of knowledge that can open our eyes to His providential leading!

For these reasons, the study of priorities is carried on daily and hourly through the years and the decades. It is a study both of the external situation in itself, and of the personal duty of the man in relation to that situation. There are priorities to be assessed of powers to be used, of times at which to use them, of rival opportunities that present themselves, of alternative methods to be employed, of situations that require to be grappled with, of races or nations to be influenced, of groups within those nations—classified by education or occupation or age, as, for instance, students, or working men, or masters of industry, or boys and girls in contrast with adults,—and of strategic places, as illustrated in Mott's first book. It will illuminate this issue if we illustrate some of these headings by concrete examples from his own life-experience.

In the choice of the powers to be exercised for the purposes of the world-wide Kingdom of God, from first to last he has never wavered from the conviction now reinforced by countless experiences that incomparably the greatest of all powers is that of intercession. Human personality comes next, and, therefore, the priority of the demand to multiply and train leaders who can head movements or create them, who can inspire with fresh ideals, communicate vision, usher with most convincing power into new or deeper truth, strengthen will, make conscience tremble. There are, again, personalities who can do none of these things, but whose power or prestige, whose influence, accumulated skill or devotion, can open doors in advance and make a friendly atmosphere toward a novel project that might otherwise be greeted with scepticism or suspicion.

High in his list of powers to be exercised is that of money. Money is in Dr. Mott's philosophy and practice so much stored-up personality. The widow's mite or the conditional million-dollar gift are identical in this. To ask money of a man for the purposes of the world-wide Kingdom of God is

not to ask him a favour; it is to give him a superb opportunity of investing his own personality in eternal shares. In a word, it helps that man to realize in his own life the practice of the strategy of priorities.

From priorities in powers we might pass to the study of priorities of time or place or race. These three are often inextricably intertwined. There reach him simultaneously three strong, really powerful pleas for a visit to be made by him to Australasia, to South Africa, and to South America, to take the main three areas of the Southern Hemisphere. Each invitation describes the need, a large, important constituency of students largely isolated from the great currents of North Atlantic civilization, exposed to the onrush of temptation, capable, if won to the Christian discipleship, of exercising decisive influence in the life of the nation or even of the continent in which they live. On what principle is he to decide the priority?

Simultaneously may come a pressure like that so urgently exercised upon him at one stage by the great historian of missions, Dr. Warneck, when he challenged all Dr. Mott's plans with the single plea, "Go to Japan. It is the place from which most effectively to influence Asia."

In these rival pleas we are faced then by a study of priorities in which time, place, and race all enter, while, as an additional complexity (or simplification it may be), the appeal and importance of one class is emphasized,—that of the student. It is his practice in this type of problem to make one of his pieces of folded paper the *confidant* of his perplexity.

A man whose area of activity covers the habitable globe, a man to whom demands for personal visitation or for help in one form or another come from many nations, and whose work has its impact in relation to all religions and every civilization, has a baffling and it would often seem an impossible task in reaching authoritative, convincing choice between so many alternatives. Knowledge of the facts in an atmosphere of daily submission to divine guidance is with him a determining factor.

To this end, he has through many years sustained very thorough and comprehensive processes of research. Without such exhaustive research he might fall a victim to eloquent special pleaders, or to his own preferences, or again to a snap judgment based on one-sided and meagre evidence. Such a

task of world-wide research, in an enterprise like that of the world mission of Christianity, which is now related to the industrial and rural life of the world, its educational movements, religious developments, and racial, nationalistic, and communistic upheavals, obviously far transcends the capacities of any man. Dr. Mott, however, does make a deliberate, sustained effort to keep alongside the world trend of the Christian movement, by processes based upon forty years of steady architectural planning.

Three major processes contribute to this end. The first is that the three great world organizations with which he has sustained official relationship for so many years have a leadership of high grade both on an international and on a national scale in most parts of the world. That leadership, which keeps in the most intimate and creative contact with the movements within its varied areas around the planet, has as one of its central responsibilities the provision of continuous news of its life and work. This is amply supplemented in two ways. Men home on furlough from distant places where they work go to see him in his office. On the other hand, his many voyages of searching and comprehensive inquiry and conference give him a unique perspective of the world. This is again reinforced in special directions by such an organization as the Department of Social and Industrial Research and Counsel set up by the International Missionary Council at Geneva in 1930, and by the Institute of Social and Religious Research with headquarters in New York, of which Dr. Mott is president.

The second process has been carried on by a small personal research staff, who read the missionary and most of the Christian periodical literature of almost every language of Europe, Latin America, and of the English-speaking world which, of course, includes much of the literature and journalism of Asia. From time to time a digest or *catalogue raisonné* of this material is placed on his desk; and he indicates articles of which he desires a fuller record. In these cases either the whole article will be translated or the gist of it will be outlined. This staff also examines a large range of other periodicals and books by European authors in German, French, Spanish, Dutch, Italian, Russian, and the Scandinavian languages, and reports to him in outline upon their contents. It was in this sense that the London *Daily Mail* described him as "the watch-tower of the missionary world."

Dr. Mott, writing an article commending the study of priorities to leaders of student movements, said:

"In work like that of any one of the student movements, abounding in pressing needs and inspiring opportunities, the leaders must make a constant study of priorities. Seldom can we do all that needs to be done. We cannot respond favourably to all the demands made upon us by others. We cannot do all that we ourselves most desire to see accomplished. Therefore, we are driven to make choices and decisions. In such an undertaking it is not a choice between good and evil; but from the good, the better, and the best.

"Vital processes should always have right of way. What is meant by the vital processes? Among them, surely, as the history of the work of Christ among students in all lands indicates, are the following:

"1. Relating students to Jesus Christ, the Fountain Head of spiritual vitality. . . . In view of the ever increasing flood of fascinating and convincing testimony as to the dynamic and transforming power of the study of the Scriptures by students singly and in groups, and in large open forums, under wise and sympathetic guidance, is it not strange that the lesson is not taken more seriously to heart by leaders of Christian unions in some of our universities?

"2. The discipline of prayer and the practice of intercession. . . . If, in our Christian work in the colleges and in our outside contacts, we are to be Christlike toward men, we must with reference to this vital matter of intercession become more Christlike toward God. The greatest achievements in the world-wide student movement . . . have been grounded in prayer.

"3. Augmenting the leadership of the Christian forces. Reference has already been made to the supreme importance of an adequate leadership locally and nationally. If this be true, what more productive work is there than that of multiplying the number of workers and leaders? These are only three of what is meant by vital processes. It is significant that all of them have their warrant and best illustration in Christ Himself."\*

No other conviction with regard to priority has made such a drastic difference to his whole life as the early decision that

\* *The Student World*, (New York), Oct. 1925, p.p.155-6.

students are strategically the most important group in the world. This is due to a multitude of reasons, such as the plastic, vision-forming capacities of youth, the place of leadership to which students normally rise as they grow older and their consequent influence on the life of their nation and of the world. A vivid, characteristic paragraph from a report letter in 1912 gives one aspect of this argument:

"You remember how Macaulay challenges us to look over the Oxford and Cambridge calendars for 200 years and to note that the men who have been first in the British Parliament have been the men who were first in the competition of the examination halls of those two universities. To realize more vividly the vast influence which these two universities have exerted, note even twenty names picked at random from their thousands of graduates—Erasmus, Wolsey, Wesley, John Harvard, Newman, Wilberforce, Milton, Wordsworth, Tennyson, Ruskin, Gibbon, Macaulay, Bacon, Newton, Darwin, Pitt, Peel, Adam Smith, Blackstone, and Gladstone."

In times of decision with reference to meeting opportunities presenting conflicting claims his policy has been to stack the arguments higher and higher against his own desires. Curiously enough, he has again and again been led by some single, overwhelming conviction to decide for the priority of a certain line of action in face of a mountainous array of reasons against. A concrete case of this kind of decisive moment in his life-work was the decision to take the first world tour with Mrs. Mott, —the tour during which the World's Student Christian Federation came into being and was established as a world force, and which laid the enduring foundations of his life-service.

The reasons against the tour were many and powerful. Their first child was two years old. The pull on the heart-strings, the sense of the obligations of a parent were strong against the voyage. The whole project was a venture in an untried field. He had never been in any part of the non-Christian world. The idea of a world federation of students was then so novel as to seem to most men fantastic. It would involve, in a young man with recent and growing domestic responsibilities, that he lay down his salary, raise the expenses of the tour, and stake the whole future on the issue. Nineteen out of twenty of his advisers were against the enterprise.

On the other side was what?

A few calls had come from different parts of the world. They were "Macedonian" calls. They were unsought and unconcerted; and yet had strangely synchronized. As a result of prolonged, concentrated prayer, an impulse that he can only describe as superhuman, a compelling, irresistible conviction of heart and spirit that this was God's purpose and was in the way of achieving His eternal purposes, drove him to the decision to go.

A characteristic decision reached in face of one problem of this kind may be quoted here. It is embodied in a letter written to Myron A. Clark at Rio de Janeiro, Brazil (December 19, 1905):

"I have decided to make a brief visit to South America provided I am able to make some satisfactory arrangement to get from South Africa to South America after accomplishing my main mission in South Africa. Even before the appeal came to me to visit South America I was importuned to visit South Africa. Their call has been reiterated year by year even during the war. It is the only movement in the Federation which I have not visited. Owing to the strained feeling between the British and Dutch colleges and schools there is great and urgent need of such unifying work as I might be able to do. This has been made very plain to me in recent correspondence. If I do not go to that part of the world this student year, I shall not be able to do so for two or three years, owing to the plans for the Orient incident to our holding the next World's Student Christian Federation conference in Japan. After I had decided to go to South Africa I received a letter from Shuman in which he maintained that if I could give fifteen days to Argentina and Brazil, exclusive of coast-wise travel, it would be well worth my going to South America. I find that by giving up the conference of Christian workers from all parts of the Mohammedan world, to be held in Egypt, and to which I have been invited, I can probably gain time to give fifteen days to South America."

It is of interest that, as a result of that short, intensive voyage to South America and of the careful preparations made in advance, decisions were reached to establish buildings in strategic cities, money was raised, and movements were initiated

that have, in the subsequent quarter of a century, worked untold benefit for the youth of those areas.

Arguments for priority in relation to places strategically important at a given time can be found in *Strategic Points in the World's Conquest*. They are also scattered throughout his correspondence. For instance, in a letter written on board the S.S. "Coptic" en route to Shanghai on February 25, 1907, he said in relation to the Philippine Islands:

"For years to come, while not overlooking the principal provincial capitals, we should concentrate in force on Manila. To a remarkable degree it dominates the Islands. In no way can we so well impress the whole archipelago as by doing our work in Manila adequately and well. Moreover, from a somewhat intimate study of all the port cities of the Far East, I am convinced that the wisest strategy dictates that we should develop in this city the model Association for all these regions. More than one-half of the peoples of the earth live in countries which are within reach of the Philippine Islands. Their position with reference to the great Oriental work is such as to make Manila increasingly a great centre for commercial activity and for influence on all lines. Here, under the American flag, with all that means in the way of protection, freedom, and sympathetic backing, the conditions are favourable for developing agencies, methods, and spirit which will profoundly affect the character of work among all classes of young men throughout the Far East."

It will here be seen that time is a factor in this conviction of priority. Times emerge which, if seized, make revolutionary changes, but if not improved, may mean the loss of a whole generation.

The study of priority in relation to places sometimes means that, although certain areas of the world rivet upon themselves the attention of humanity, and the nations concentrate their efforts—diplomatic, commercial, or cultural—upon the peoples who live there, yet, all the while, other areas that have in them the undeveloped germs of greatness, are, in fact, of much larger potential value.

A challenge of this kind to current presuppositions was presented by Dr. Mott at the Panama Congress three months before the United States of America entered the World War.



He pleaded that the world was failing to do justice to the needs or the possibilities of Latin America. Speaking in particular of the need of Latin America for a fuller presentation of Christianity, he showed how the Churches of the West had concentrated upon India and China a rich service in terms of education: that they had, for instance, in India and Syria, set up machinery for the provision of a less inadequate Christian literature; that leading spirits of the West had, through endowed and other lectureships, such as the Barrows Foundation, kept the leadership of Asia abreast of the more recent conclusions of mystics and scholars, while philanthropy had set up hospitals and hostels in Asia; yet no such concentration of service had been rendered to any area of Latin America. He pleaded for a large, wise, self-sacrificing, co-operative effort, completely purged of territorial or political or commercial aims, directed to the helping of this stupendous homogeneous area of human need.

T. Z. Koo, of China, related to the author how, at a World's Student Christian Federation Executive Committee in Europe, he himself had pleaded with that committee to hold the next world conference in Peking. Every argument in the armoury was wielded by the committee against that plea,—expense, distance from most of the student movement centres, and so on. Dr. Mott's conviction swiftly gravitated to the side of Koo, because he saw the immense need of China at that time and the strategic need for hammering the enemy in China at the very moment when the anti-Christian movement among students there was rising to its climax. So at Peking the meeting was held, and it proved to be at the very peak of the anti-Christian student movement in Peking, which gave startling timeliness to the meeting. When I asked Koo by what process he believed Dr. Mott reached that conclusion, he replied:

“It would be of very little use to put any situation before a man who has not the flair for dividing the essentials from the non-essentials. He immediately sees and seizes on those essentials in relation to the spiritual aim to which he has given his life. In these matters he is never in two minds.”

He then went on, with apparent, but not real irrelevance, to say:

"One of the great attractions of working with him is that—quite apart from all questions of official relationship and in the stress of tremendous pressure—he maintains close, affectionate, personal friendship."

And, indeed, we get close to the very heart of the man when we discover that, in his own personal life, rich, deep, enduring joys are found in his contacts with intimate friends in every continent.

The presence of other folk in the world better able to carry out some tasks is another factor in the study of priorities. "It is wrong for me to do things for which others are better fitted than I, when there are other specific tasks for which I am peculiarly equipped."

It seems a paradox to say that a man who is invited to do a hundred times as many things as he can do should seek out tasks that no one has pressed upon him. Yet any really discerning student of priorities must make life even more strenuous by doing that. For the world is full of people whose needs are inarticulate. It is the duty and joy of a servant of the Christ of the Good Samaritan to discern the man who lies senseless and beaten by the wayside and to go out of his way to help him. And the vital tasks are not those which have become obvious and urgent, but those which vision and intuition and scientific analysis show to be essential if crises are to be met.

While the study of priorities is a running thread in the life-experience of any man subject to more demands than he can meet, it becomes intense at certain definite forks in the road where decisions must be made on which the future depends. This has naturally happened repeatedly to Dr. Mott when he was, for instance, invited to become professor of biblical studies at Stanford University or religious work director at the University of Chicago, or approached with reference to the presidency first of Oberlin and then of Princeton University, not to speak of repeated approaches by leading men of both major political parties to enter upon a political career.

From the point of view of our present study three invitations may be selected to illustrate the principles on which Dr. Mott has been led to decisions.

An invitation to be head of the Yale Divinity School, extended in a letter from President Hadley on April 16, 1909, and reinforced by a personal letter from the White House, from

President Taft, held a number of very strong attractions. This position, which has subsequently been held by such distinguished men as Dean Charles R. Brown and Dean Luther A. Weigle, offered a wonderful field for intensive cultivation of students and their training and equipment for missionary work. Not only so, the invitation to Dr. Mott was accompanied by a document embodying a project for reconstruction of Yale University in its programme and curricula, and Dr. Mott within his own sphere would have had a practically free hand for re-shaping the whole of the Divinity School. It was Dr. Mott's book, *The Future Leadership of the Church*, that was definitely referred to in the invitation to him, and the position occupied would have given a unique opportunity for developing a model work devoted to purposes advocated in that book.

An invitation extended in 1909 to become executive secretary of the Federal Council of the Churches of Christ in America, in a letter from its chairman, Dr. W. H. Roberts, had opened avenues of service of a different yet appealing character. The Federal Council was in its early stages; it had a flexible policy.

The position presented a wonderful opportunity of interdenominational leadership within North America, the field where there was at the same time the greatest need for such leadership and the noblest opportunity of making the Christian life of North America tell more effectively in influence on the whole world. From 1895 to 1909 Dr. Mott had spent fourteen years in incessant international travel. During that time he had developed creatively not only the World's Student Christian Federation but the foreign work of the North American Young Men's Christian Association, and was beginning to reach a recognized place of leadership in the larger missionary outlook which a year later resulted in the World Missionary Conference at Edinburgh. So the Federal Council of Churches presented all the attraction of a respite from world travel and a capacity to concentrate on this specific task. Letters came to him from leaders of all the principal Protestant denominations in North America urging him to accept. Why, then, did Dr. Mott turn his back on this opportunity? The reasons are not far to seek. He was at that time in the thick of his work as chairman of Commission I preparing for the World Missionary Conference at Edinburgh. That commission was surveying on a world scale the relation of the Christian message to the whole non-Christian world. It was not, of course, at that point even

guessed that Dr. Mott would be invited to preside over the whole World Missionary Conference. But he already could see clearly that great issues were facing the world mission of Christianity, issues which would make demand on every power that he had. He was also under the spell of the marvellous possibilities of revival of the spiritual life in Russia and within the Greek Orthodox Church itself. It was in front of issues of this kind that he turned aside from the invitation of the Federal Council.

The third invitation, to become American ambassador to China, was conveyed to him by President Wilson in February 1913. The background of that invitation is illuminated in Ray Stannard Baker's *Woodrow Wilson, Life and Letters*, in the chapter on "First Weeks in the White House."\*

"Wilson's first serious practical problem," writes Mr. Baker, "before he could even approach the larger strategy of his administration, was, naturally, that of appointments. His army had to be officered before it could march. It was a task in itself distasteful to him: it had to be faced. 'I must have the best men in the nation,' he had told Page (*The Life and Letters of Walter H. Page*, Vol. I, pp. 112-113). No man ever came to the presidency more confident of his ability to get the best men. . . . He was eager also to appoint men who had no selfish interest to serve, whose entire loyalty would be devoted to the public places which they were to occupy. . . . He wrote to [William Jennings] Bryan:

"The case of our representation in China is giving me a great deal of thought and concern and I write to ask your comment upon the following suggestion. . . . The thing most prominent in my mind is that the men now most active in establishing a new government and a new regime for China are many of them members of the Y.M.C.A., and many of them also men trained in American universities. The Christian influence, direct or indirect, is very prominently at the front and, I need not say, ought to be kept there. Mr. John R. Mott, whom I know very well and who has as many of the qualities of statesman as any man of my acquaintance, is very familiar with the situation in China; not only that, but he enjoys the confidence of men of the finest influence all over the Christian world. I am thinking of

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MEMBERS OF THE PEKING CONFERENCE OF THE WORLD'S STUDENT CHRISTIAN  
FEDERATION AT THE GREAT WALL OF CHINA, 1922



cabling to him (for he is now in China) to ask if he would be willing to remain there and represent the United States as our minister. I would be very much obliged to you for your comment upon this.' (Woodrow Wilson to William Jennings Bryan, February 11, 1913)"\*

The President accordingly cabled to Dr. Mott in China on February 24: "Beg that you will plan to accept the ambassadorship to China. Woodrow Wilson." Simultaneously he sent a letter:

"MY DEAR MR. MOTT:

"I have just sent you a cablegram with which go my best hopes for China and the Orient. I have set my heart on you to accept the ambassadorship to China and this hope is shared by Mr. Bryan who will be the Secretary of State. I beg to assure you that any arrangements will be made which will enable you to fulfil your immediate present obligations.

"I think that even you yourself will see how eminently fitted you are for this particular post. I will not argue to you of your character but you must understand your own influence and how intimately you can tie yourself in with all the best things that are going on in the new Republic. I beg with all my heart that you will accept this mission, which seems to me so important for China and for the world.

Cordially and faithfully yours,  
WOODROW WILSON."

Dr. Mott cabled from Hankow on March 8 to Mr. Cleveland H. Dodge, through whom, as an intimate friend both of the President and of Dr. Mott, President Wilson had been exercising pressure:

"Convey President profound appreciation. Decide after prolonged consideration that obligations already assumed prevent acceptance."

"Wilson," Mr. Baker continues, "appealed to his friend Dodge to help: 'Feel it imperatively necessary Mott should go to China. Can you not bring proper pressure to bear on him from his most influential friends? I do not know where else to turn.' (March 10, 1913)"†

\* Vol. IV, pp. 23 ff.

† Work already cited, p. 31.

The President cabled to Dr. Mott on March 17 appealing for reconsideration. Then Mr. Dodge sent a long cablegram to Dr. Mott on March 22 at Seoul, Korea, incorporating an appeal from the President:

"President Wilson requests me to send following: 'Feel that my duty to the public interest obliges me to urge reconsideration on your part. The interests of China and of the Christian world are so intimately involved, it would help rather than interfere with your work as representative of this government if you retained your posts of guidance in your present work. It would be quite possible also to allow you in all ordinary circumstances such leaves of absence as are necessary. I am eager to unite what you represent with what this government means to try to represent. I have set my heart on the appointment because of all it will imply no less than because of my complete confidence in your character and ability.'"

Mr. Baker concludes:

"It was a profound disappointment to Wilson when Mott finally declined: 'Mott's decision was a great blow to me. I don't know when I have been so disappointed. This is a difficult road I am travelling in trying to get the finest men in the country to serve us at foreign posts.' (Woodrow Wilson to Cleveland Dodge, April 5, 1913)"\*

In refusing these three invitations by President Wilson, the Federal Council of Churches, and Yale University, we find illumination on the central motive of Mott's life. The question raised by the refusal to become minister of the United States to China is: Why was not Dr. Mott ready to go into political life as a Christian and with the great opportunity of moulding international relationships on the Christian model? The refusal of the invitation to become executive secretary of the Federal Council of Churches raises the question: Why did he not choose directly and exclusively to serve Christianity in his own native land? The problem raised by the invitation to Yale was: Is it not wiser instead of spending all one's time in long-distance development of student Christian organizations all over the world to get down to the intensive work of pre-

\* Work already cited, pp. 31-32.



paring men for world leadership, transforming their curricula in their universities, and developing new attitudes?

Obviously any one of these three invitations opened very extensive ranges of opportunity for service. The principle that governed him at each of these forks in the road was identical with the one that had guided him to his initial decision at the end of his life as a student in Cornell: namely, that his life-work was to present Christ and the Christian way of life to youth in every land, both personally and through recruited leadership, and to help the missionary organizations of the world in directing their policies and personnel to that same world aim.

As he said when faced in November 1913 by the call of the Continuation Committee of the Edinburgh Conference to offer his services, along with that of the Committee, to the Churches for the world mission of Christianity:

"From 1886, when I had a vision of the world as Christ sees it, I have made every decision in the light of the whole world. Mistakes have been made but they have not been by intention. They were due to high pressure; to lack of true prayer."

A few sentences out of a letter from his old fellow-student, the Honourable R. S. Miller, written on May 8, 1913, from Washington, D. C., on Dr. Mott's return home after his refusal of the invitation to the ambassadorship, finely recognizes this standard of priorities:

"The circumstances under which the offer was made are a cause of keen gratification to your friends, and make them more than ever proud of you. If you will permit me to say so, I think you are equally to be congratulated upon your decision. . . . While there are perhaps a dozen men who might undertake the Peking post with good promise of success there is not another man in all the world who could fill your place in your world-wide mission as an ambassador of Jesus Christ."

In this study of priorities Dr. Mott has never made a practice of waiting for decisions to be forced upon him. At the beginning of every year, he has made a balance sheet of his responsibilities and opportunities for the coming twelve months. He allots to each task a sharply defined number of days and fractions of

days. Then, assessing the balance of unallotted days, he has tried to discover the will of God for them. He confesses to having been often perilously close to his margin.

"You have," he said to the author, "say, a hundred days unallotted to the tasks to which you are officially committed. You look carefully at the pressing urgent calls that clamour for attention. You allocate all your hundred days. Then a crisis emerges. Or God reveals that He has some new plan. So you find yourself between the upper and nether millstone. On the one hand you must make adequate preparation in advance, while, on the other hand, you must leave yourself with space and freedom and elasticity consistent with grappling with unexpected and urgent emergencies."

Assessing priority in the claims of this or that institution is another task of vital and first-rate importance. He has sometimes been accused of being so institutionally minded that he has given priority to the organizations like the World's Student Christian Federation and the Young Men's Christian Association instead of the Church. His real conviction is explained in the following statement:

"If I were asked which I would wish to see planted first in any community, a Christian Church, or a Young Men's Christian Association, or a school, or a hospital, I would say with deep conviction, the Christian Church—because that would make possible and certain the ultimate and, perchance, the early establishment of all these other manifestations of the spirit of Jesus, and the application of His principles and the communicating of His superhuman power.

"The Church, founded by the Lord Jesus Christ, and carried forward by His Apostles through all the centuries, was established for the extension of His Kingdom throughout the entire world. It is the divine society for holding in prominence the great central fact and reality of the living Christ,—His superhuman power in the conversion and complete transformation of men,—and His right to lordship over all individuals, communities, and nations throughout the wide world, in the whole range of their life, now and evermore. The Church is in reality the root and trunk; every other beneficent agency and influence is but the

outgrowth, the flowering, and the fruitage of this great centre of vitality.

"The Young Men's Christian Association is in no sense a Church. It does not perform what we properly regard as the distinctive functions of the Church. Nor is it a substitute for the Church of Christ. It is not an end in itself, but is tributary to the Church. It does not, when it exists in its true place, in any sense weaken the Church, but rather strengthens its hands. It should never be regarded, therefore, as a competitor or rival of the Church."

Never had this conviction as to the absolute priority of the Church a more convincing illustration than in his own action on the day in 1928 on the Mount of Olives when he decided to give the greater part of his time to the work of the International Missionary Council and to take the necessary step of resigning from the chairmanship of the World's Student Federation and the general secretaryship of the National Council of Young Men's Christian Associations of the United States of America. In doing so he stated the principle of his guidance in the following terms, speaking to the men and women at the Council meeting on the Mount of Olives overlooking Jerusalem,—men and women who were the recognized leaders of the Church in the older and the newer Churches in America as well as in Europe, in the Orient as in the Occident,—when they pressed on him the claim of the whole world mission of Christianity as exercised through the Church:

"My friends, the experience of these recent days and, in particular, of these last hours, has been similar to that through which my wife and I passed in 1915 in the spacious areas of the Pacific Coast. Your insistent, united appeal has become cumulative. It seems to be a case when I must distrust myself and trust you. It seems to be a time when I must follow my heart rather than my reasoning. Through the experiences of these difficult days I see something else—that Hand, which hitherto I have found to be an unerring Hand. It has been a loving Hand. It has carried me over continents and seas through countless perils, and has overshadowed and protected my wife and children. And, as I have tried to tell sinful and tempted men of all nations, it is a pierced Hand. It has often pointed to lonely, difficult places, but it has never misled."

As we look across his life-work as a whole we find that certain convictions of priority have moved him steadfastly throughout his career. The priority of youth as a group and especially of students as a section of youth exercised, as we have seen, a decisive influence on his choice of a life-career. A statement on the priority of boys, made on May 27, 1924, at Blue Ridge, North Carolina, is of unusual interest:

"Admittedly, in this field of work with boys, wherever well-planned and earnest efforts are put forth we have our largest returns. The past twelve months have given me an overmastering impression of the need of comprehensive programme. The word 'priority' is used advisedly in its war-time connotation which is still vivid in our memories. In my judgment, we should relate to this part of our work men not second in natural ability, in culture, in training, to those related to any other part of our work, and we should safeguard their status through adequate financial provision and other means. Of equal importance is it that we enlist the best laymen in larger numbers for tasks of leadership in work on behalf of the youth."

Dr. Mott himself, at a dinner given in his honour in 1928, made a speech that was, in one aspect, a deliberate statement of his own choice of priorities throughout his life. No report was made of the speech, but we have been able to recover his notes made for it.

"Certain great objectives have laid hold on me and called forth all my powers. To the realization of these vital objectives I have sought to give priority:

"1. To confront men with the Living Christ.

"2. To stimulate men to exercise their wills with reference to Christ.

The most penetrating teaching of Christ shows that the Christian religion is primarily a matter of the will. Reasonable, vital, transforming, creative faith is chiefly the result of certain attitudes, motives, processes which in turn are determined by the will.

"3. To conserve for Christ and His programme that greatest asset—the boyhood of the world.

- "4. To make the universities and colleges strongholds and propagating centres of reasonable, vital, and aggressive Christianity.
- "5. To unite the Christian students of the whole world for the purpose of making Christ and His principles regnant in the life and relationships of men and nations.
- "6. To augment the leadership of the Christian forces, through influencing many more of the ablest young men at home and abroad to devote themselves to the Christian ministry.
- "7. To liberate and train a vastly greater lay force and to relate it to the constructive plans of the Churches of Christ.
- "8. To seek to give larger spiritual significance to the vast material accumulations and achievements of this modern age.
- "9. To help Christianize the impact of our so-called Christian civilization on the non-Christian world.
- "10. To lead men everywhere into deeper acquaintance and communion with God,—especially through fostering the habit of going apart steadily with Him for purposes of spiritual realization and spiritual renewal.
- "11. To meet the world's primary and most basic need—that of intercessors.  
Without doubt this is the work of most highly multiplying influence in which men can engage. It is the most Christlike work. Relatively, it is the most neglected work.
- "12. To further the realization of the watchword of the Student Volunteer Movement—"The Evangelization of the World in This Generation."  
This conception gripped me at Mount Hermon; it deepened during the retreat in Chicago; became filled with content on the journey round the world; and took more logical form in the book published under that title. That watchword means such a distribution and use of the agents and agencies of Christ; such conduct on the part of His disciples; and such a presentation, interpretation, exemplification of His message as will ensure that all men have an adequate

opportunity to accept Him and to experience His power. Never did it have greater power with me than in the tragic, fateful years of the Great War and the years since the war. It has influenced my decision when I have stood at forks in the road in reference to choice of one's field and the exercise of one's powers."

One great value of the study of priorities is its power to keep a man on an even keel, pursuing a single aim. It is a great touchstone in relation to invitations to speak, or to attend committees, or to receive people who wish to interview him. If, for instance, on reaching his desk in the morning, one of his colleagues says: "Here are some men you have simply got to see," he is able to say:

"Hold on, here is a list of the men I have promised to see in interviews which will last the whole day if properly carried through. If, then, God has guided me in deciding to see these men, He has certainly not guided me to let others break in on that day and throw the whole work out of gear."

Light is thrown on the principles that govern his use of time and its application to priorities by an address on "Time." This he has given only two or three times, but it has been described by some who heard it as the greatest address which they had ever heard him make.

The Greek word *kairos* in St. Paul's phrase in his letter to the Ephesians, ordinarily translated "redeeming the time, because the days are evil," means, he points out, not simply time as such, but opportunity, used of a definite period or occasion. "Buy up your opportunities," is an illuminating alternative translation. In other words, you make the time your own by purchase—you give in exchange for it pleasures, indulgences, less important activities. These occupations you must forego in order to make this bargain. The Apostle who wrote this was himself a living example of his own counsel. Like some other prisoners (for example, Bunyan), he made highly creative use of his time even in prison.

What is time? Dr. Mott goes on to ask. Is it the movement of the shadow on the dial, the ticking and striking of the clock, the running of the sand in the glass, day and night, summer and winter, months, years, and centuries? These are merely the measure of time, arbitrary signs. They are not time

itself. "Time," as Longfellow said, "is the life of the soul." What we ordinarily call time is really mere duration. Time in the right sense is duration turned to account.

"When you say, I have not the time for this, you mean that *you* haven't time, that you haven't got hold of it, *you* do not know how to use it. When we speak of a man killing time, that is a fallacy; what he kills or loses is just the chance of making time. Time is really your life measured out to you for work; and each successive moment, as Edward Thring said, is actually the end of that bit of available life. So time is, in fact, the measure of the capacity of this life of ours. This, then, is the reason why time should be redeemed, why it is important to use it rightly. If we are making progress in economy of time, we are in fact learning to live. If we fail here, relatively we fail everywhere. The secret of victorious warfare lies here. There are two proverbs, one Turkish and the other Spanish, which illustrate the dangers that surround idleness. The one says: 'A busy man is troubled with but one devil; the idle man with a thousand,'—and the other proverb says: 'Men are usually tempted by the devil, but the idle man positively tempts the devil.'"

All attainments, all achievements, are really conditioned (his notes go on) by the full use of time. No man is or does more than his time allows him to be or to do. Thus the use of time opens doors; the right use of time to-day creates the great opportunity for to-morrow. Napoleon, speaking to his old school in Brienne, said: "Every hour wasted at school means an opening for misfortune in the future." This use of time, however, must depend on training, as does the success of the athlete. The ability to use time is an acquired power. Idleness to-day unfits us for industry to-morrow.

The fact that there is so much to do that is infinitely worth while gives high value to time. Whether we look at the mastery of the known domains of knowledge and the widening of its existing limits; or delve into the regions of research, invention, and discovery; or explore the field of social betterment, religious activity, and unselfish service; or consider the field of authorship or of the interpretation and re-statement of truth,—indeed, wherever we look the doors of opportunity are wide open.

The other aspect of this reason for the importance of buying up opportunities lies, as the Apostle said, in the fact that the

days are evil. The need of our fellow-men calls us. When did any generation confront such vast areas of human need as we do? When was there a greater call for war against ignorance, disease, crime, poverty, lawlessness, intolerance, narrowness, hatred, strife, and war itself? Henry Martyn, we remember, came to feel it impossible to waste an hour in his translation work through his vision of the nations waiting for the truth that lay locked up in the Book he was translating. Cardinal Manning, as his age increased, worked with an ever growing intensity until a kind of frenzy fell on him through his vision of the horrors and terrors of civilization, its poverty, drunkenness, and vice. The days were evil. With whole nations and races suffering and oppressed, how startlingly incongruous is it for any student to waste time. How can we dawdle away the hours when great unwon causes are waiting for our help?

The very poverty of life (his argument goes on) emphasizes the importance of buying up time. There was an ancient custom of putting an hour-glass by the dead to signify that time had run out. How much more significant to put the hour-glass on our study desk so that as the grains of sand glide steadily away we may be reminded of passing opportunity. As the Arab proverb says: "The dawn comes not twice to awaken man."

Time lost can never be redeemed. Lost wealth may be replaced by industry, and even lost health by medical science, but a mis-spent week-end is irreparably gone. It is irrecoverable. So time is at once, on the one hand, invaluable, and on the other, irrevocable. Our available future of time is not only certainly short, but is uncertain. We cannot count on an indefinite future. Time is indeed sacred, hence the great rule of moral conduct is, next to God, to respect time. You challenge this, saying, Does not human personality come next in its claims for our reverence? But what can be more dishonouring to personality than to treat lightly that on which its highest welfare both for yourself and others depends, the right use of time? Christ's parable of the talents again recalls to us that we are bound to give an account to God for the use of our time. The parable of the talents reveals that the sin of omission in this respect is as serious as that of commission. What an admonition to youth is that inscribed on the sundial at All Souls', Oxford, "*Pereunt et imputantur*,"—in other words, "The hours pass and are laid to our charge."



Given, then, this vital importance of time, how shall we redeem it? Is there any way of lengthening it? There is, by creative economy in using it. There is no more highly multiplying study for us than this.

Passing from these general principles, Dr. Mott's argument proceeds to develop the technique of the use of time.

First, let us avoid the leakages, get away from the waste. On the principle that you are most likely to find a thing where you have lost it, let us examine our days for even small areas of time that are lost. You would think that some of us are millionaires in minutes if you judge by the way we use them. In the first place, there is sheer idleness. Is there anything more deadening to moral sensibility than "killing time," as we call it, whether deliberately or unconsciously? It is more than time that we are killing. In no way can we more surely dig the grave of our own highest development and attainments. John Wesley said: "Never be unemployed, and never be triflingly employed."

Listlessness is the failure to break the bonds of habit. Like men who take no thought for the value of money until they have come to the end of it, so the listless man does with time. Procrastination, or the putting off until to-morrow the duty that should be done to-day, is fatal, for it means both that to-day's duty is not done, and to-morrow's probably will not be. Every day has its work. Equally fatal is indecision in carrying out plans. What we lack is not will itself, but the exercise of will. Decisive thinking, followed by action, is the secret of the conquest of time.

Alongside it as a time-wasting process is failure to complete work that is begun. We need to take advantage of momentum. The impulse with which we begin a piece of work can never return in all its first force. Lastly, worry is perhaps the most expensive disease of our generation. Many persons do their work three times over through worry about it. Concentration on work does not involve becoming a recluse or hermit. One of the most valuable uses of time is in helpful companionship. Society is as wholesome and powerful an agent of the development and enrichment of character as solitude is necessary for growth of the imagination and power of vision or discipline of life.

A man should plan his years and his days. One should occasionally spend a day or half a day solely in planning ahead.

In this way we avoid a meaningless tangle of tasks and achieve a steady purpose. Apart from this, we shall drift. Our conquest of time is through design, through choice, through a plan, through system. Every day we should ask ourselves, How can I best spend this day? Divide the day into parts and ask of each, How can I best use this? If we make a plan, we must work it. We must put even more into the will than into the plan and really do things on time. This leads to the greatest of all elements, the study of priorities. If we measure up those things that are of little or of relatively small importance, we should either omit them altogether, even though they are good things, or give them but little time. Nothing steals time more treacherously than giving an undue place to small things and lingering over them. We must, therefore, study proportion and measure up the respective values of the opportunities and demands that present themselves.

In this way we develop the next great saving which is that of attention or concentration. How much time is lost through repetition and through forgetfulness due essentially to lack of concentration! Burke used to say that he read a book as though he were never to see it again. It is in this way that we should grapple with each task. We should be astonished, too, at the wealth accumulated by the wise use of fragments of time. Most men throw away these little patches of time that the day produces, but seizing and using them is what makes the difference in men. In all this pressure we must preserve calmness and poise or equanimity of mind. This saves time immensely. In this relationship no habit will help us more than that of beginning each day recollectedly in the presence of God. The practice widely prevalent among students in different parts of the world known as the Morning Watch is of priceless value.

When we get down to the root of the matter (Dr. Mott concludes his argument), we find that economizing or redeeming or buying up time and opportunity really depends on the pressure of motive. Amid the conflicting voices and the varying standards of the modern age we need to be dominated by the long views of the endless life, living and working as in the sight of God. If we can say, as Christ did, "I do always the things that are pleasing to Him," the driving force will be ever present with us. Let us, then, buy up the opportunity.

These paragraphs constitute but an abstract (although a

fairly full and strictly faithful one) of this solemnizing yet quickening address, which closed with the following quotation from the face of a sundial on the campus of a college in the central part of New York State:

“The shadow by my finger cast  
Divides the future from the past;  
Before it stands the unborn hour  
In darkness, and beyond thy power.  
Behind its unreturning line,  
The vanished hour, no longer thine.  
One hour alone is in thy hands,—  
The NOW on which the shadow stands.”

## EPILOGUE

### THE FORWARD VIEW

PRINCIPAL CAIRNS of Aberdeen in a letter to Dr. Mott writes:

"For all that I have got from our own personal friendship I am deeply grateful. Why should we not say these things to our friends in their own lifetime, when, please God, they have yet much to do? I like Benjamin Jowett's saying that a man's final stadium of labours ought to be his best, when he pulls himself together, surveys his experience and what it has taught him, and commits himself to God once more for the fulfilment of his vocation."

As Dr. Mott looks back to survey his experience and what it has taught him, his mind also leaps forward in the spirit of the couplet that never fails to stir his imagination:

"There are hills beyond Pentlands,  
And firths beyond Forth."

At a time when a man might well be excused for turning back in reminiscent contemplation of the inspiring panorama of his experiences in almost every land on earth and among the youth of all nations, what really kindles him is the adventure of the future. He is captivated by what George Meredith calls "the rapture of the forward view." He must climb the Pentlands to see from their ridge what further hills of difficulty and adventure lie beyond waiting to be attempted: he must sail from the Forth to scour the coasts of the earth in quest of fresh firths leading into areas of social injustice and neglect.

To establish truly Christly human relationships, to uncover ever deeper and more searching applications of the inexhaustible Gospel to the life of man everywhere: that is what calls him on.

Ten times as many calls are made upon him as he can possibly accept. But to respond favourably to invitations which involve simply maintaining the status quo would be an inade-

quate way of fulfilling his vocation. Standing thus between the logic of the past and the call of the future, he seeks to discern new leads, to discover hidden places from which fresh fountains may be caused to break forth. He is trying to pick the path that will capitalize his experience without embarrassing the free action of those who must shoulder the major tasks of to-morrow. That the new generation should, while shaping its own policies, be free to draw from his full wells of living experience is a privilege of which they are taking grateful advantage.

More unexpected is another gift of equal value, his power of communicating hope and courage. Of no man is what Nelson said of himself truer: "I know it is my disposition that difficulties and dangers do but increase my desire of attempting them." Principal Cairns, after a visit by Dr. Mott to his own and other Scottish universities, wrote:

"We may say of you what Queen Elizabeth's ambassador to Scotland said of John Knox: 'The voice of this single man hath put more heart in us than five hundred trumpets continually blustering in our ears.' You have kindled a fire in the universities that, please God, shall never go out."

Indeed, if the author were asked what, in his view, is at the heart of Dr. Mott's power to serve the future, he would reply that it lies in the fact that he affirms life—immortal, invincible, triumphant life. Organization and money, books and speeches, conferences and committees, training and travel,—these are not ends in themselves, but are tools—the tools of life. They are worse than useless unless they are clear, clean channels through which the waters of life can flow to thirsting peoples. The whole personality in all its activity is given to that affirmation of life. For him courage and the will to dare impossible things are made rational and indeed inevitable by the fact that Christ is living, that He came that men might have life and have it abundantly, and that in communion with Him the power and wisdom of an Almighty God are released into the human scene.

When asked what is the touchstone between what is transitory and what is enduring, his experience running across a half century makes convincing reply; for he has seen every human institution subjected to unparalleled testing and challenge and has again and again watched them disintegrate under the

strain. The lessons of this experience have shaped themselves into some clear convictions as to the foundations of enduring work, expressed thus to leaders of the World's Student Christian Federation. First, genuine, unflinching devotion to Jesus Christ as Lord is the only sure foundation for a movement bearing His name and seeking to carry out His programme. "Wherever this principle has been compromised, minimized, or obscured, disappointment and even disaster have followed." Secondly, the creative strength of group fellowship in thought and prayer and action is of the essence of expanding Christian life. The third lesson is that, in international interdependence, the smallest and most obscure movement gives inspiration and ideas to the world fellowship and derives from it fresh perspective and abundant help. Equally vital is it that the vigilant supervision of a trained leadership should call new vigorous younger life to give the movement courage, spontaneity, and readiness to change. To that end a daring and spacious programme is essential.

Looking forward to-day, his programme is as daring and spacious as in the past. It would not be easy to discover a country in the world where he is not backing with personal counsel and material support projects integral to the world mission of Christianity, of which his leadership is symbolized in his chairmanship of the International Missionary Council and presidency of the World's Alliance of Young Men's Christian Associations. There is indeed no function described in this life-story that is not to-day finding expression in the work that he is pressing forward in a period of world crisis when new forces are corroding the ancient foundations and humanity cries aloud for fresh foundations for life: the practical application of an integrating spiritual and moral power to the whole life of man.

As he climbs, then, to the crest of his "Pentlands" to see what are the "hills beyond" and to discover the path along which he may explore the future, he is conscious of the central fact that it is necessary in times of crisis to call men to the heights. We are called, as he said after the notable Herrnhut meeting of 1932, with its marvellous blending of the social and individual aspects of the integral Christian Gospel, "to the mount of vision to take spacious, unselfish, adventurous views of Christ's expanding Kingdom. Only from the mountains can we take in the wholeness, the oneness, and the grandeur of our task."

Again, "the watchmen on high places of the world field put one another on guard with reference to common impending dangers and call them to common action against their foes." It is also on the mountain—the mount of transfiguration—that, "under conditions where we see Him only, we come to understand best our relation to one another, we Christians of different names, and then, with uplifting power, to grapple with the indifference, inertia, unresponsiveness, and depression awaiting us in the mists of the valleys below." The experience of past heroic Christians reveals "that the deep secret of their world-conquering power lay in the fact that they did not shrink from following their Lord to the mount of loneliness and sacrifice." He remembers, too, the record of Jesus that "He went to the Mount of Olives, *as his custom was*, to pray." It is from these high places of vision, warning, transfiguration, sacrifice, and communion with God that the path for the future becomes clearer.

His power to interpret that path across the contemporary scene to the new generation hinges upon his increasing possession of that quality which Lord Bryce predicated of Gladstone, "of remaining accessible to new ideas and learning from events which passed under his eyes." And it is from that ridge of experience that he pledged himself afresh to the service in fellowship with youth and leaders of youth at the latest quadrennial Student Volunteer convention, at Buffalo, where, speaking as the only living person who has spanned every convention of that youth movement from its inception at Mount Hermon in 1886, he said:

"We of an older generation will do our best in any years that remain to us and will gladly lay down our lives fighting shoulder to shoulder with you and seeking to strengthen your hands; but our generation will not live long enough to effect the extensive and profound changes involved in meeting the demands of the world mission of Christianity. You will. Your unspent years, your unexhausted energies, your abounding idealism and hope, your undimmed vision, and your spirit of courage and adventure place the future in your hands."

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